Ἀντιψυχοθανασία:

OR, THE

IMMORTALITY OF THE SOUL

Explained and Proved by *Scripture* and *Reason.*

A Confutation of that Irrational and Irreligious Opinion of the *Soul's Dying with the Body*, and Interruption of its Communion with God from Death, until the Day of Judgment: The several Theological, Moral, and Philosophical Absurdities thereof are discovered; and the most considerable Objections Answered.

To which is Added,

FAITH'S TRIUMPH Over the Fear of Death.

By *Tho. Wadsworth*, Minister of the Gospel.

LONDON,

Printed by *T. Milbourn*, for *Tho. Parkhurst*. And are to be Sold at his Shop at the *Golden Bible* next Door to the Gate on *London*-Bridg, 1670.

EL CORREO DE LA MARINA, No. 2231 (1861)

THE EPISTLE TO THE READER.

Reader,

I Offer thee here a Diſcourſe of the Immortality of the Soul; a Truth which is the Saints joy, and the Wickeds terrour. I aſſure thee, it was not curioſity, but an anxious care of ſatisfying my own Soul, concerning her own nature, and the certainty of her exiſtence in life when my Body dies, (which to do I had very great reaſon, ſince I have ſo often told her of the great felicity ſhe ſhould then enjoy) led me forth to the conſideration of this ſubject. Expect not therefore herein a fine Sett of words or flouriſh of phraſes: for it was not the pleaſing of my fancy with ſuch toyes, but the ſatisfaction of my judgment with clear Arguments, which was my intended Scope.

And this give me leave to say, for my self; that there is not one Argument, that is here produced, but I have therewith satisfied my own, though scrupulous, Reason: so that I can confidently say, upon the issue of the whole, that I see no more ground of doubting my Soul's surviving of its body, than I do at Night, the rising of the Sun next Morning; or, in the depth of Winter, I do the succeeding Spring.

Some may perhaps esteem this Point, as both curious and needless; and may therefore wonder why I trouble the World with a Discourse of this nature.

To such, give me leave to answer, that I believe it to be a very weighty Truth, and yet denyed by many, not only of the prophane and debauched Rabble, but of Professors likewise: And to apologize, for a truth of so great moment, as I conceive this is, is an Undertaking justifiable, not only in the Court of Heaven, but likewise at any Tribunal among men, where either Ignorance or Irreligion doth not sit as Judge.

But, say you, As to the prophane Rabble, it makes no matter what they say or do; and as to Professors, though they deny the existence of the Soul separate from the body, yet they maintain the Resurrection of the whole man at the last Day, to receive rewards and punishments, according as they have deserved in this life; And is not that sufficient to uphold Religion, and a due reverence

of

divine nature, and do truly relish communion with God the Father, and his Son Jesus; you cannot but esteem the same, as the greatest of your felicities, nor is it therefore possible you can take any pleasure in this your Opinion of the Soul's mortality, which you know will certainly inferr the interruption of so sweet and blessed an injoyment from the time you die, to the great Day of the Lord.

Nor can I perswade my self that you are altogether so confident of this Opinion, as sometimes you think you are: for, as I not long since, heard of an eminent Person of your own perswasion, whil'st he lived, yet when he came to die, began to hesitate, telling some of his friends, that were then by, "That if there be a place (said he) of "joy where the Souls of good men live betwixt "their departure hence, and the Resurrection, I do "believe I shall be among them. Alas, what should Men talk of Ifs, if they were certain there was no such state.

And really, I believe, when you once get hence, if you find your Souls alive among the Spirits of the blessed in joy and happiness (as I am confident so many as die in the Lord will) it will not grieve you to find your selves mistaken: But that you were mistaken whil'st you lived on earth, may be of sadning consideration, because of your propagating your mistakes to your Brethren on Earth, that you left behind, by which their comforts are impaired, (if that state admit of any such things, as sad thoughts.) But

But, I know you will plead that, It is not any love to the Opinion, that is the cauſe you hold it, (for it is deſirable, if it might be, that it were otherways); but conſcience doth oblige you to the belief thereof (how-ever uncomfortable it may ſeem) becauſe (as you conceive) the Scriptures have no where revealed any ſuch thing as the Immortality of the Soul, but rather the contrary that it is Mortal.

I have therefore, to convince you of the contrary, endeavoured theſe two things: First, *To ſhew you how abundantly the Scriptures do witneſs to this truth I plead for; and withall have ſhewn you the unreaſonableneſs of thoſe gloſſes ſome of you have faſtned on thoſe Texts (from whence I have argued), that you might evade the force of the ſaid Arguments;* and Secondly, *I have anſwered your moſt conſiderable Objections, that you ordinarily have raiſed againſt it out of other Scriptures.*

And, becauſe I have obſerved, that many of your miſtakes in your Interpretations of Scriptures, relating to this ſubject, have riſen from your inobſervancy of the divers Senſes, in which the word Soul *is taken, in thoſe Holy Writings; I have therefore in the ſecond Chapter (wherein, I have ſtated the Queſtion betwixt us; explained every term thereof, and then likewiſe ſhewn you the very different acceptation of that terme* Soul, *and given very plain inſtructions, by which the different acceptations are demonſtrated.*

And

ſtate) I could not but, to my utmoſt, endeavour the ſuccouring of thoſe that are tempted.

My deſign therefore being ſo charitable, I hope no man can juſtly blame me, for what I do: for, what indeed can be a more generous act of a merciful nature, than an endeavour to eaſe a perplexed mind, where doubts are daggers, and their wounds in theſe matters of faith more painful by far much.

The whole therefore of what I intend hereby, is, Either to confirm the faith of thoſe, who in this point are apt to ſtagger; Or to raiſe up thoſe that be fallen. Of which latter ſort, as I am credibly informed, there are not a few among the otherwiſe ſerious Profeſſors of Chriſtianity in England: And to ſuch let me ſay,

Yee are a People, of whom, I hope, I may be heard: becauſe, I perſwade my ſelf, ſeveral of you do unfeignedly fear the Lord, and therefore love his truth; and that you erre herein, I rather attribute it to the effect of humane frailty, than to any perverſneſs of your nature againſt the revelations of God.

There is indeed a debauched Generation of men in England; in a compare to whom, the Sadducees of old were Saints. For, theſe are down-right Atheiſts. Who do not only, with you, deny the poſſibility of the Soul's exiſtence in a ſeparated eſtate from the Body; affirming alſo, with ſome of you, that the Soul is Nought elſe, but a Temperament

rament of Elements in the Body, and therefore is corruptible, as the Body, which is compounded of the ſame Elements: yet herein they go farther than you do; for they deny all Spirits, even Angels, and God Himſelf; Theſe are men given up in the righteous judgment of God to a reprobate mind to believe lies, whoſe damnation ſlumbereth not; who grow worſe and worſe, and lie juſtly under the Anathema Maranatha of the Goſpel: it were almoſt as fruitleſs to endeavour their recovery, as it is the cure of dead Carcaſſes that lie rotting in the Grave.

But let us leave thoſe Men to the righteous judgment of God: I turn again my ſpeech to you, with whom the illuſtrations of this great Truth, (which I have made in this Book) may, I hope, find acceptance: For there is no reaſon imaginable, why I ſhould conceive any of you (ſo far as I believe you to be Chriſtians) to have any averſation in your natures to the truth I plead for, which may be a choice part of your own portion; for ſurely (if I ſhall prove your Soul's immortal, and that at death they ſhall enter into a ſtate of joy) I have given you no real ground to be angry with me, but rather of returning thanks to me: for, (if, upon ſuppoſition, it prove true) it cannot but appear to you a ſtate far more ſweet and eligible, than to continue in a ſtate of ſtupid duſt, until the Reſurrection.

Certainly ſo many of you as are baptized into the ſpirit of Jeſus, and do partake of his divine

And, laſtly, becauſe I conceived, if there was any thing that was likely to prejudicate your minds, as to the reception of this truth, it might be, The difficulty of conceiving what this Soul ſhould be, of which we ſo confidently affirm, that it is immortal; I have therefore endeavoured to ſettle in your minds a true and clear notion of a Soul; the definition whereof I have given in the 4th. Chapter, and, if I miſtake not, cleared it up to a very ordinary apprehenſion: and withall ſhewn you the groſsneſs of thoſe imaginations, wherein ſome have conceived it to be, The Breath, or the Blood, or ſome part of God, or a temperament of Elements. The laſt of which I have more fully ſpoke to, in laying before you the Philoſophical Abſurdities that follow upon the Opinion of the Soul's Mortality: All which Conceits of the Nature of the Soul, I have demonſtrated, not only to be highly irrational, but ſome of them lamentably ridiculous.

But, as to the reſt of the Lord's People (that have not fallen under theſe dark and gloomy apprehenſions of this mortal condition of the Soul at death, but live in lively joyful hopes of her better ſtate,) to you I ſay: Hold faſt your faith herein to the end; it is a great part of that joy the Lord hath ſet before you, to encourage you in his ſervice, and to eaſe you in your painful parting out of this World: Be not therefore like Children, toſſed to and fro with every wind of Doctrin. Your faith in this point hath been ever owned by the Churches of God, and his Chriſt;

both

both before the manifeſtation of the Son of God in the Fleſh, and ſince; moſt firmly built, and lifting up her Head upon the Golden Foundation of the Scriptures. All which I ſhall moſt evidently diſcover in the following Diſcourſe: And take you care that you make Conſcience, as well of believing this Point, and other Revelations of God, though they be but matters of Faith; as you do of obeying his Precepts, as they are matters of practiſe; for, Infidelity in his Revelations is as equally abominable to the God of Truth, as Rebellion to his Precepts.

I have no mind to detain you any longer, the Lord give you a clear underſtanding in all the Revelations of his will and mind, and keep you ſound in the Faith, that you may receive the end thereof, which is the ſaving of your Souls: which is the cordial deſire of thy unfeigned Friend in the Lord,

Tho. Wadſworth.

THE Soul's Immortality Explained and proved by Scripture ARGUMENTS.

CHAP. I.

The great importance of this Doctrine, to those whose hopes are in another Life. That the confidence of the Soul's Immortality, is no groundless conjecture of a distemper'd crazed spirit. The necessity thereof for maintaining high and noble thoughts in the Soul of her excellency above the Body, whilst she continues in a state of War with the lusts thereof; and for her encouragement to a chearful bearing up under the dissolution of her earthly Tabernacle. The evil Consequence of the contrary Opinion, as it sadneth the hearts of the godly, and imboldneth the wicked.

HOw nearly the Soul looks on her self as concerned in this point of her own Immortality, appears; If we consider, that, when she is born-down at any time with the melancholy damps of her muddy Tabernacle (helpt on with the temptations of the Devil) as to think at Death, she shall be turned

ned into senseless stupid dust; she straight grows sad, as frighted with the greatest evil that can befall her. But on the other hand, when those dark and gloomy thoughts are scattered by the vigorous beams of the Holy Spirit shining in upon her in Scriptural and rational evidence, and she thereby hath regained a liberty of reflecting on her self, she findes her self to be all life; and is no more concerned in the death of the body than the Sun is in the dissolution of a Cloud, through which for some time it had shined with a weak and wateriſh Ray; whose dissipation is no dammage to the Sun, only maketh way for the displaying its naked, but far more transcendent brightness. Having thus obtained a clear knowledge of her self, she concludes that she is better-born, than to be a mere *Terræ filia*, a Daughter of the Earth, plainly seeing, that her Original is from God, the Father of Spirits, and that to him she shall return, so soon as her earthly house proves untenantable: in the midst of which shining thoughts her joys revive, and her exultations exceed the greatest triumphs.

Nor can I believe this confidence the Soul hath of her own Immortality to be a distempered Fit of some weak crazed Spirits; which are often imposed upon by the thing they affect, being very prone to believe that to be, which they desire may be, and so are frequently captivated to their own vain groundless conceits. This is no ways likely: because I find none more confident of this truth, than the wisest and best of Men; and the wiser and better Men grow,

their

their confidence thereof acquireth an answerable augmentation: as if this Perswasion of the Immortality of the Soul were a plant, that could spring and thrive only in a pure Conscience, and a mind united unto God, and that maintaineth a holy communion with him. These are the only Souls, that, relishing the Divine Life, cannot endure to hear or think that there should be any separation made betwixt God and them, nor any interruption of so delightful a communion, no not by death. It is not the grosly-Ignorant, nor the prodigious Atheist, nor the bestial Sensualist, in whom any such confidence dwelleth; for the worse Men are, the more they abhor the thoughts of another life. Such Heaven-born Perswasions grow not on such sinking, ground. dunghills. Since then this confidence of the Soul's Immortality is so appropriate to the wisest, and best of Men; it seems an absurd suggestion, that it should be only an idle fancy, or a fit of dotage in some weaker Spirits: but its rather evident, that the Souls of men having recovered, in some measure, their pristine holiness and integrity, through the grace of God, they thence begin to know themselves, and their alliance to the great God, the Father of Spirits; and see plainly that they do not only bear his Image in righteousness, and true holiness, but likewise in Immortality.

But yet there is somewhat farther, that speaks this subject of great Moment, if we consider, that, whilst the Spirit of man continues its conflict with the flesh, and the lusts thereof (as she will, whilst she abides in the body,) how needful

it is to maintain in her high and noble thoughts of her ſelf, and of her Excellency above the body, that ſhe may thereby be encouraged vigorouſly to purſue her victories over it, and them: for if the apprehenſions of her Self once ſink ſo low, as to believe, ſhe is of no more noble an Extraction, than that fleſhly Statue ſhe doth animate, how eaſily will ſhe be tempted, to think it an unreaſonable thing to maintain a warfare with ſo neer an Alley, or to ſeek a Conqueſt, and obtain a Soveraignty over that, which is as good as her Self, (that is) a pittiful, corrupt, mortal thing.

Nor is this all: For if we enter into the conſideration of Death, and of our paſſage through thoſe diſmal Shades; Is there any truth can arm our minds with that reſolution for ſuch a march as this, That our Souls are Immortal, that they ſhall not dye, when our bodies do; but ſhall immediately enter into Paradiſe, and enjoy the preſence of their deſired Jeſus? How wonderfully doth this allay our fears of that King-of-Terrours, ſweeten that bitter Cup, and ſteel our hearts againſt Death's poyſoned Darts? How can it be, but that with a far greater reluctancy we muſt take leave of our ſweet friends and dear relations; and bid adieu to all our earthly, yea, and ſpiritual enjoyments; if we were perſwaded, that in our Remove, we were not to make an immediate bleſſed Change of our earthly for heavenly friends and pleaſures, which will be tranſcendently more ſweet? Can any hearty-lover of the Lord Jeſus think of the interruption of his Communion with Him; and delightful rejoicings

rejoicings in Him, from the day of death, until the time of the general Reſurrection of the dead, without great regret, and trouble of mind?

Let not any be ſo vain as to think, he may evade this, by telling us, That the Souls of men being dead, feel no want; nor do they miſs any happineſs; and therefore to be deprived of communion with Chriſt, and all other enjoiments whatever (though it be for many hundreds of years) ſignifies to them juſt nothing.

But, Is it indeed Nothing for a dying Saint to think, that ſo ſoon as he hath given up the Ghoſt he ſhall be no more happy for many hundred years than a dead Dog? Sure I am, the generation of the righteous hope it will be much otherwiſe; and if *Solomon*'s obſervation was true, *Prov.* 13. 12. *Hope deferred maketh the heart ſick*; ſuch a conceit as this would ſtuff their Death-beds with thorns, and render their hopes and heart as languid, and faint, as their conſuming bodies, that are crumbling into the Grave.

Again, were this poor ſhift a Cordial high enough to bear up the comforts of holy Souls upon their departure hence, that though they ſhall be no more happy for many hundred years, than the duſt of Church-yards, yet it matters not; becauſe, as dead, they ſhall be altogether ſenſleſs of ſuch a want. Would it not be as true, that they ſhould be as inapprehenſive of any ſuch want, if they never lived more to all Eternity? And what then? Is this enough to quiet the fervent longings of the Divine nature in us after Immortality? and to ſatisfie our lively

hopes of an eternal life with God and the Lamb. Away! this is but to trifle with the greateſt concernments of the Lord's People, which are their conſolations.

This Doctrine indeed may be comfortable to the ungodly, who are ſtrangers to God, and to the Divine Life, who have drowned themſelves in ſinful ſenſual luſts, and have as it were buried their Souls in their bodies, before their bodies are buried in their Graves: theſe are Men that have loſt themſelves, who know not who they are, whence they come, nor whither they are going; who ſay in their hearts, There is no God; and are become ſo like the Beaſts in their affections, that they think they ſhall not differ from them in their ends. For if at any time they hear of an other life, they ſtartle as Men amazed; what ever ſuch men ſay with their lips, their inward thoughts are, That there is no ſuch ſtate; for indeed all thoſe noble aſpirings after an other life are quite choaked and extinct: It muſt needs therefore exceſſively pleaſe their diſtempered hearts, to hear men teach them, that at death they are wholly mortal, which is the only thing (when they can live here no longer) that they moſt heartily deſire; nor can you ſo ſoon check the content they take therein, by telling them of a Reſurrection, which if they faintly grant, yet this hinders them not of the pleaſures condemned men take in a long reprieve; for that of the Reſurrection (think they) may be ſome thouſands of years hence, and perhaps never: however, it is ſome ſatisfaction they ſhall be wholly free from puniſhment till then.

Theſe

These being so apparently the evil consequents of this ill-favour'd opinion of the Souls mortality, gives me no weak ground to conclude it false, and likewise to forewarn the maintainers of it, with the commination of the Prophet, Woe unto them who make the hearts of the righteous sad, whom the Lord hath not made sad; and who strengthen the hands of the wicked, that he should not return from his wicked way.

7. These things I have thought good to premise, that our drowsie minds may be awakened to the study of our selves; that having once learnt to know what we are, whence we came, and whither we are going; that our wise and gracious Lord hath framed us for an interrupted perpetuity of living, at least in some one part of us, *Viz.* our Souls; we may thence-forth entertain no designs in our heads or hearts, but what are worthy such Immortal Beeings, which are here as Pilgrims and strangers to abide but for a small time, and are very shortly, first in Spirit, afterwards in Spirit and Body to appear before the righteous Judge of quick and dead, who will impartially distribute to every one according to what he hath done in the Flesh; *To them, who by continuance in well-doing, seek for Honour, Glory, and Immortality, Eternal Life. But unto them that are contentious, and do not obey the Truth, but obey Unrighteousness, Indignation and Wrath, Tribulation and Anguish,* &c. (*Rom.* 2. 6, 7, 8.)

CHAP. II.

1. *The grand Propoſition laid down, and explained in its parts.* 2. *Several acceptations of the Word* [*Soul*] *in Scripture.* 3. *In which of thoſe ſenſes we take it in the preſent controverſie.* 4. *What Immortality meaneth.* 5. *Divers Reaſons to prove that the Soul, at Death, is not annihilated.*

THE Propoſition to be explained, and afterwards proved, is this: That the rational Soul of Man is Immortal.

1. I ſhall enquire into the divers acceptations of Soul in Scripture.

2. And then ſhall ſhew you what I mean by the word, immortal.

As for the firſt, I find in Scripture *five* ſignifications of this word, Soul, of a very different nature, which I ſhall the rather endeavour to unfold, becauſe ſome plain-hearted Men for want of skill in diſtinguiſhing of theſe different ſenſes in divers Texts, have ſlid or been apt to ſlide into this opinion of the Soul's mortality.

Firſt, Soul in Scripture is taken for the whole Perſon of Man, conſiſting of Soul and Body, united, as in *Geneſ.* 46. 27. *All the Souls of the Houſe of Jacob, which came into Egypt were threeſcore and ten*; and in this very ſenſe doth the Apoſtle uſe the word, in *Acts.* 27. 37. ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί. *All the Souls in the Ship were Two Hundred*, &c. That is, ſo many Perſons of Men and Women.

Secondly,

Secondly, Soul, is taken for the Body of Man only, as in *Pſal.* 105. 18. ſpeaking there of the afflictions of *Joſeph*, and particularly of his impriſonment; it is ſaid, *whoſe Feet they hurt with Fetters: he was laid in Iron.* Theſe laſt words of the Verſe are in the Hebrew בַּרְזֶל בָּאָה נַפְשׁוֹ which being interpreted word for word, is, Iron entered into his Soul; that is, the Iron Fetters made Dents in his Fleſh or Legs; now certainly the Soul of Man properly ſo called cannot be fetter'd with Iron Chains. In the ſame ſignification it is uſed in *Pſal.* 106. 15. *He gave them their requeſt, but ſent leanneſs into their ſoul:* the meaning is, that the Quails the *Iſraelites* ſo exceedingly luſted after in the Wilderneſs, they had, but without a bleſſing; they were not nouriſhed by them, their Soul remained lean, which is ſurely meant of their bodies; for Souls properly cannot wax fat or lean by the eating of Quails, or any other Fleſh.

Thirdly, Soul, is taken for the life of the body, which bloody Perſecutors may take away, as in Pſal 94. 21. *They gather themſelves together, againſt the ſoul of the righteous, and condemn the innocent blood:* So again in Pſal. 7. 1, 2, 5. *Save me from all them that perſecute me, leſt he tear my ſoul like a Lion, rending it in pieces.* Again, *Let the enemy perſecute my ſoul and take it, yea, let him tread down my life upon the Earth.* In each of theſe places, the Prophet without doubt takes Soul, and the natural life of the body, which is ſubject to the malice and cruelty of Perſecutors, to be one and the ſame.

Fourthly, In the next place, Soul is taken for the

the dead Carcass of a Man, as in *Levit.* 19. 26. *Ye shall not make any cuttings in your Flesh for the dead.* The Heb. is, for the Soul, and so it is taken in *Levit.* 21. 1. and in *Hag.* 2. 4.

Fifthly and lastly, Soul is taken for the more principal and noble part of Man, *viz.* his rational Soul, by which he is advanced in his capacities of knowing, loving, fearing, trusting and obeying God, above all terrestial living Creatures; and in this respect stands in a kind of level with Angels. So it is taken, *Psal.* 19. 7. *The Law is perfect, converting the Soul*; this must be meant of the rational Soul, which is only capable of being converted: So in *Deut.* 11. 18. *Lay up these my words in your Soul*; here likewise it must be so meant, because the rational Soul is only capable of understanding, and remembring the words or commandements of the Lord: Again, in *Deut.* 13. 3. *Love the Lord with all your Soul*; this must be the intellectual Soul, which only hath the knowledge of God, and of that loveliness that is in him, and thereupon is capable of loving him, which is an act that transcends the powers of all other living Creatures inferior to Man.

There are more significations of this word in Scripture, besides what I have named; as sometimes it is taken for some one power of the sensitive Soul, as the breath of man or beast; and sometimes for some single power of the rational soul, as the will and pleasure of man; as in that of the *Psalms*; Deliver me not up to the will of my enemies, the *Heb.* is, to the soul of my enemies.

But

But thoſe five Senſes are the more principal, which I have already named. It remaineth now to ſhew you, in which of all thoſe, ſoul is to be taken, as it is the ſubject of the following diſcourſe.

I ſay, therefore, that I take it in the fifth and laſt ſenſe or ſignification; that is to ſay, for the rational or intellectual ſoul of man, becauſe in no other ſenſe can the ſoul be ſaid to be immortal.

Not in the firſt, when it is taken for the whole man, becauſe as ſuch, man is a corruptible beeing, and ſubject to diſſolution.

Nor in the ſecond, when it is taken for the body only, for that is corruptible.

Nor in the third. And it is certain that I cannot take it in the fourth ſenſe, *viz.* for a dead Carcaſs, for that can be no more called immortal, than a ſtone or clod of dirt, that have no life at all.

It remaineth that I muſt take, *ſoul*, in the fifth or laſt ſignification, for the rational ſoul of man, which is that moſt noble part, whoſe life *Jeſus Chriſt*, tells us, lies without the reach of the moſt implacable malice of its moſt bloody enemy, *Fear not them*, ſaith he, *who cannot kill the ſoul.*

2. In the next place, let us enquire into the meaning of the word *Immortal.*

A Beeing may be ſaid to be immortal, when it is ſuch, as ſhall continue in a ſtate of life that ſhall never be interrupted, either by death or annihilation. According to this notion, I affirm that *the rational ſoul of Man is Immortal*, which is as much as to ſay, that the ſoul of man

which

which now plainly is alive while in our bodies shall never ceaſe to live or be annihilated.

When I ſay that her life ſhall never ceaſe, or be interrupted by death, I mean, that though her terreſtial body, in which ſhe liveth, as in a Tabernacle, for ſome time on Earth, dye, yet that death ſhall not concern her own eſſential life; ſhe ſhall ſtill abide in a ſtate of life ſeparate from the body, and ſhall know, love and rejoyce in the fruition of her God and Saviour; not only, as ſhe did in the body, but in a far more excellent manner.

But I farther affirm, that as the Soul of man ſhall ſuffer no loſs, as to her own eſſential life by the death or diſſolution of the body, ſo likewiſe, neither ſhall ſhe then ceaſe to live by any act of annihilation: By it I mean, that the Lord will not by any ſoveraign act (by which he can make that which is ſomething to become nothing) reduce the ſoul of man, when its body dyes, to nothing, with an intent of creating it anew at the Reſurrection of the Dead; I do not ſay that the ſoul is not annihilable, that the Omnipotent God cannot reduce it to nothing if he ſo pleaſed; but I ſay, it doth not pleaſe him ſo to do. Becauſe he hath no where in all the Scriptures revealed this, as any part of his will or good pleaſure; and there is great reaſon that his pleaſure is to the contrary, as will appear in the following Diſcourſe.

Thus briefly, I have opened the nature of the immortality of the ſoul, as I underſtand it in this following Diſcourſe, *viz.* that ſhe neither dies with the body, nor is reduced by any act

act of annihilation, to Nothing when the body dies.

CHAP. III.

1. That the Soul and Body of Man are two Beeings really distinct. 2. That they differ in nature as well as number, cleared in four particulars. 3. They are separable one from the other. 4. They are actually separated at death. 5. That in their separated state, the soul is either happy or miserable; All this is cleared from Scripture.

I Shall now lay down five Propositions, which I conceive have a great tendency to clear up this great Truth.

1. The first of which is this. That the soul and body of man are not one and the same Being, but are Beeings really distinct.

This is clear, because they were created one after the other; now were they one and the same beeing, they must of necessity be made or created at one and the same time; otherwise it might be said, that it was before it was, which is impossible. Now that they were created one after the other, is evident from *Genes.* 2. 7. where it is expressly said, that *Adam*'s earthly part, which is his body, was first made of the Earth; which being finished, God then breathed into him the breath of life, or the soul of life, or living soul, for so it signifies, as I shall afterwards shew you; this is so clear a demonstration,

ſtration, that they are two diſtinct Beeings, being created one after the other, that I know not what to add to make it more clear; I will therefore only leave this obſervation on this Text behind me, and then will paſs on: I extreamly wonder that any man ſhould be ſo hard to believe, that the ſoul continues in a ſtate of life, when this body dies, ſince it is ſo plain, that God gave the ſoul a living exiſtence, after the body was formed; for certainly what God created apart, he can conſerve apart. And beſides, it ſeems very decorous or fit, that he ſhould ſo do: for as it ſeemed moſt convenient to Infinite Wiſdom, when he brought man into this viſible earthly World, to create his earthly part firſt, then his ſpirit or heavenly part; ſo when he tranſlates him out of this World into the inviſible World, that he ſhould firſt convey hence his ſoul or ſpirit, which is moſt ſutable to that ſtate, and then his earthly part, his body, as at the Reſurrection.

But to proceed, it farther appears, that they are two beeings, becauſe Scripture ſpeaks in ſeveral other places of them, as two; as 1 *Theſ.* 5. 23. *I pray God your ſpirit ſoul and body be preſerved blameleſs*, &c. What ever diſtinction there is betwixt ſpirit and ſoul, (which is not for me in this place to enquire into) yet certain it is, there is a diſtinction aſſerted, betwixt them and the body; 1 *Cor.* 6. 20. *Ye are bought with a price; therefore glorifie God in your body, and in your ſpirit, which are Gods:* and ſo in *Mat.* 10. 28. 2 *Cor.* 7. 1. and *Gal.* 5. 17. and other places, which to reckon up would be needleſs; theſe

these being abundantly sufficient for the proof of this first proposition.

2. Proposition is this. That the soul and body are not only two in number, but they are two Beeings of a very different nature, as will appear in these following particulars.

First, The body, or fleshy part of man was made out of the Earth, but the Soul was immediately created by God; if the Earth had any materials fit to make a soul of, the Lord needed not have created it; but the most wise God saw nothing in the whole Mass of the Earth fit for that purpose, and therefore exerted a new act of Creation, in making the soul, as appears from *Genes.* 2. 7. And therefore they must needs have very different natures.

2. The body with all its parts, whether it be its flesh, or bones, its veins, arteries, nerves, sinews, or its blood, whether it be more thick or thin, rare and airy, they are all in themselves but liveless, senseless things, as they appeared to be in their first creation; for they lived not till God created the soul in them, and therefore the Apostle *James* saith, *The body without the soul is dead.* But now the nature of the soul is vastly different, for God made it a beeing, whose very essence was to live, and to communicate a life to the body, but to borrow no life from the body, which indeed hath no life to lend, being in it self a dead stupid thing.

3. They appear to be of very different natures, if you consider how diversly they are disposed (very often) at one and the same time; as for instance, the body is often tired, and spent,

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and indiſpoſed to action, when at the ſame time the ſoul hath a will, and is bent to action; and hath likewiſe a power of ſtirring up and awakening the drowſie body, and of cauſing it to attend her in her Motions, As to Hear, to Read, to Pray, or Meditate; and this very difference our Lord Jeſus aſſerts, in that gracious excuſe he maketh for his ſleepy Diſciples; when he ſaith, *The Spirit indeed is willing, but the Fleſh is weak:* now doubtleſs, if the ſoul and body were the ſame, or had one and the ſame nature, they would be alike diſpoſed, either to action, or to reſt. So again, the body is very frequently in a ſick, weak, languiſhing condition, when the ſoul is in as good a plight, and ſometimes better than when the body is moſt healthy and ſtrong. What elſe meaneth that of the Apoſtle *John* to his beloved *Gaius*. 3 John 2. *I wiſh above all things, that thou mayeſt proſper and be in health, even as thy Soul proſpereth.* Surely, if their natures did not vaſtly differ, they would be ſick and well together, and there would be no occaſion to complain of the adverſity of the body, in the mid'ſt of the ſoul's proſperity.

And though indeed it is true, that the willingneſs of the Diſciples Spirits was over-preſt by the drowſineſs of their fleſh, yet it's evident, it was their fault for ſuffering it ſo to be, their Spirits had a power to have maſtered that drowſineſs of fleſh, if they had ſo pleaſed; the neglect whereof, is that which the Lord chid them for.

Again, ſometimes they are at open Wars one with the other, pleading their different Laws and Cuſtoms, with the greateſt eagerneſs: as the Apoſtle expreſſeth it. *Rom.* 7. 23. *I ſee another law in my members, warring againſt the law of my*

my mind. Doubtleſs, if there were not a great difference in their natures, they would agree better. The Apoſtle *Peter* hath ſomewhat to the like purpoſe, 1 Epiſt. 2. 11. *Abſtain from fleſhly luſts which war againſt the ſoul.* Can any man imagin a reaſon of theſe Conteſts, that is not founded in a contrariety of the ones nature to the other? Fire can well agree with fire, but not with water, becauſe of the contrariety of its nature. I conclude therefore that the ſoul and body, as they are two beeings, diſtinct in number, ſo are they in nature: which is the ſecond Propoſition.

3 *Propoſition.* The ſoul of man is not only a beeing, diſtinct from his body, and of a different nature from it; But likewiſe, I farther affirm, that it is a beeing ſeparable from the body, which I ſhall clear up, by the light of many Scriptures.

The Apoſtle (2 *Cor.* 5. 1.) calls our bodies, our earthly houſe, which by death will be diſſolved. Now every one knows that a houſe is a place to dwell in: if our bodies then be our houſes, what have we to dwell in them, but our ſouls; they are (without queſtion) the Inhabitants. Perhaps you may ſay, if we grant ſo much, yet ſuch may be the nature of the ſoul, that it is ſo link'd and chain'd to the body, that is, cannot get out; but, as *Sampſon*, when the Pillars of the houſe falls, the ſoul, as *Sampſon*, is buried in the Ruins. Well! but I will prove that the ſoul is not an inhabitant, ſo tied to the body, but it may ſeparate, and (Tenant-like) when this houſe falls, can remove to an other habitation, as ap-

pears from the concluſion of the ſame *Verſe*, If this houſe were diſſolved, we have an houſe not made with hands, eternal in the Heavens: Surely, this in the Heavens is not the ſame with the body that is diſſolved. If the ſoul dies, and is buried with the body, when is it that this Tenant is poſſeſſed of this other Heavenly Houſe? If you ſay, that this Houſe in the Heavens is the ſame with this body, raiſed and carried into Heaven; This is flatly againſt the expreſs meaning of the Text: for the Apoſtle ſpeaks of the Heavenly Houſe to be enjoyed, when this is diſſolved, and not when it is raiſed. But the Apoſtle, *Verſe* 6, 7. puts this out of doubt; for he there affirms, that he had ſpoken of this earthly, corruptible, diſſolvable body in the foregoing Verſes, when he ſays, that, whilſt we are preſent in the body, we are abſent from the Lord, which would not have been true, if he had been ſpeaking of the raiſed glorified body; for the Saints ſhall never be more preſent with the Lord than in thoſe bodies. I conclude therefore, that, according to Scripture, the ſoul of man, that for a time lives in this body of Earth, is a beeing that may be ſeparated from it, as a Tenant, who though now he dwells in one houſe, yet may to morrow go to another.

There is a like expreſſion to this the Apoſtle uſeth, 2 Pet. 1. 13, 14. *I think it meet* (ſaith he) *ſo long as I am in this Tabernacle, to ſtir you up*, &c. So Verſ. 14. *Knowing that ſhortly I muſt put off this Tabernacle.* So Verſ. 15. *I will endeavour, that after my Departure*, &c. What is here tran-

tranſlated *Departure*, is in the Greek μετὰ τὴν ἐμὴν ἔξοδον, which ſignifies thus, After my going out, *viz.* out of my Tabernacle. The word is *Exodus*, the Title of the ſecond Book of the Bible. *Exodus* ſignified the going out of the Children of *Iſrael* out of *Ægypt*. I now appeal to any man, that doth well conſider all theſe expreſſions of the Apoſtles, (whoſe mind is not prejudicate) whether the Apoſtle doth not thereby ſtrongly intimate, that his ſoul, and ſo the ſouls of all men, whil'ſt they are in the body, are yet of ſuch a nature, as can be ſeparated from the body; And what is Death, otherwiſe to holy ſouls, but an *Exodus*, ſuch another going out of the body, (the place of ſin and bondage,) as the *Iſraelites* going out of *Ægypt*, from under the bondage of their Bricks. Surely, if either the one or the other of theſe great Apoſtles, *Paul* or *Peter*, had believed the ſoul and body to dye together; they would never have uſed ſuch inſnaring metaphorical expreſſions, as theſe, that do ſo clearly hold forth a ſeparability of the one from the other. And of a like import are thoſe words of the Apoſtle, in the declaration of his heavenly Rapture, 2 Cor. 12. 1, 2. Says he, *Whether in the body or out of the body, I cannot tell, GOD knoweth*. Every one knoweth, that he means by *in the body* no more, than being alive in the fleſh, in the uſe of his reaſon and ſenſes, as other Men are. But what means he by being *out of the body?* The *Aſſembly* in their Annotations give this ſenſe. The Apoſtle doubted whether God framed the repreſentation of theſe heavenly things in his ſoul, in a ſtate of union

with the body; or, whether God ſeparated the ſoul from the body, and tranſported it into Heaven: There is but one material Objection ſtarted againſt this interpretation, which they take notice of, in *Aquinas*, and other Schoolmen, which is this; That then the Apoſtle had been dead, and his coming out of his rapture had been a raiſing him to life: To this they anſwer, that many Philoſophers, and ſome Divines who diſtinguiſh the ſpirit or rational ſoul from the vegetative and ſenſitive, affirm that *Paul*'s rational ſoul might be ſeparated, and yet *Paul* not dead: And really, for my part, I do not conceive, that death is fully explained, by ſaying, It is a ſeparation of ſoul from the body, except it be added, that it is a ſeparation from ſuch a body, that is, ſo out of order, as its not a fit receptacle for the ſoul's inhabitation; now, if by being out of the body, the Apoſtle doth not mean ſuch a ſeparation, let any tell me what elſe he meaneth; It is not enough to ſay in general, that the Apoſtle queſtion'd whether he was in an extaſie, or no: But I ask, if it was an extaſie, What was the nature of that extaſie? Was *Paul* dead in the body, or out of the body in that extaſie? This is not to interpret the meaning of the phraſe, but to loſe its meaning in a general term, as Men love to do, when they are afraid of a Text. Beſides, Extaſie is a Greek word, and ſignifies much one with the ſouls being out of the body, for it ſignifies a *Standing-out*, which muſt refer to the ſoul: and how then doth the ſoul *ſtand-out* in an extaſie, if it be not by ſome ſeparation from the body? Till I hear

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a better ſenſe given of the Text, I will conclude from hence, that the Apoſtle *Paul* doth imply that his ſoul, and ſo all other Mens ſouls are, whilſt in the body, of ſuch a nature, as may be ſeparated from the body, and that it was a great doubt to him, whether his ſoul was not at that very time ſeparated, and taken into Heaven, then he had this glorious diſcovery. And thus I will ſhut up the explication of the third premiſed Propoſition.

4 *Propoſition.* The Scriptures likewiſe affirm, that, when the body dies, the ſoul is actually ſeparated from it.

This is ſo clearly aſſerted by *Solomon*, (Eccl. 12. 7.) as it is poſſible to expreſs any matter by words: and if any will endeavour to cavil at them, let them take heed leſt they incurr that dreadful cenſure of the Apoſtle, of being contentious, and ſuch as will not obey the truth, &c. The words of *Solomon* are theſe: *Then ſhall the duſt return to the Earth, as it was; and the ſpirit ſhall return to God who gave it.* Can ſo plain words as theſe need a comment? If by *duſt*, is not here meant the body; and, by *ſpirit*, the ſoul of life in man, and by the *duſt's* going to the Earth, and the ſpirit's returning to God who created it, to be diſpoſed of as ſeemeth good to his wiſe and righteous ſelf, is not in Earth; they are ſeparated one from the other: then is there no text in all the Scripture intelligible, and it will be a vain thing to read the Bible with any hopes of underſtanding it. There is another place to this purpoſe, Eccl. 3. 20, 27. Where *Solomon* affirms, that *the ſpirit of a man*

goeth upwards when he dyeth, he brings it in with an Interrogation, *Who knoweth?* Not, as if he doubted it, for he cannot be ſaid to have doubted it, ſince he delivered it moſt poſitively in the other Verſ. Yet by that queſtion he might ſignifie ſo much, that it was a matter hardly believed by many of the Sons of Men, whoſe hopes were only in this life, and all the thoughts of their hearts therefore taken up only about the things that they could ſee.

There is another place: 1 Kings 17.17,21,22. Speaking of the Woman of *Sareptath*'s ſon that died; *Verſ.*17. *And his ſickneſs was ſo ſore, that there was no breath left in him.* The Hebrew word for *breath*, is נְשָׁמָה the ſame with that uſed, *Gen.*2.7. *called the breath of life, which made man become a living ſoul.* *Buxtorf* ſays, this word ſignifies the Soul, and always the ſoul of a man, never that of a beaſt: and ſaith moreover, that the *Hebrews* (who ſhould beſt underſtand the meaning of their own language) underſtand thereby the rational and immortal ſoul of man, by which word they uſed in a way of reverence to ſwear: So that I wonder our Tranſlators ſhould in this text, and that of *Geneſis*, ſo obſcure this word, by rendring it by the word, *breath*, of ſo dark and ambiguous a ſignification. The words of this Verſe truly rendred, ſhould run thus, *and there was no ſoul left in him*, that is, it was departed, the Child was dead. And this ſenſe well agreeth with the manner of the Prophet's ſpeaking to God in Prayer for the Child, *Verſ.* 21, 22. And *Elijah* ſaid, *O Lord my God, I pray thee, let this Child's*

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ſoul come into him again. And the Lord heard the voice of Elijah, and the ſoul of the Child came into him again, and he revived. I would only appeal to any unprejudiced mind, Whether the Prophet by this manner of ſpeaking, doth not clearly intimate a ſeparation of the ſoul from the body: for, How can a ſoul be ſaid to come into a Child, that was not before out of it?

There are two places more, in the New Teſtament, which I ſhall name, and ſo ſhall ſhut up the explication of this fourth Propoſition. The firſt is that of Chriſt's Prayer to his Father, when he was about to give up the Ghoſt. *Father* (ſaith he) *into thy hands I commit my ſpirit.* The ſecond is that of the Proto-martyr *Stephen* about-to-dye. *Lord Jeſus* (ſaith he) *receive my ſpirit*, or, Take my ſpirit. By Spirit in both places, I conceive to be that ſpirit for kind, which God breathed into man at firſt, when he became a living ſoul. God gives it to man, and man ſurrenders it back again to God, as his own Creature, when his body diſſolves: both *Chriſt* and *Stephen* ſaw their bodies returning to the Earth, and they both, in the phraſe of *Solomon*, return their ſpirits to God that gave them: and what then doth this ſignifie, but that *Chriſt* knew, and *Stephen* believed, that their ſouls at death did ſeparate from their bodies: which is the ſum of this fourth Propoſition.

5 *Propoſition.* That the ſouls of Men, ſeparated from their bodies by death, are in joy or miſery, is an other truth plainly aſſerted by the Holy Ghoſt in Scripture.

Jesus Christ promiseth to the Thief, *that he should be that day with him in Paradise*, (Luk. 23. 43.) Paradise no doubt is a place of joy, neither the *Thief* nor *Jesus Christ* were that Day in body there, therefore they must be there in soul.

Non habemus quod in morte metuamus si nihil quod timendum sit vita nostra commisit: est quidem mors separatio animæ & corporis; anima absolvitur, corpus resolvitur: quæ absolvitur gaudet, quæ resolvitur in terram nihil sentit, nihil agnoscit. Ambros. *in Lib. de bono Mortis.*

Again, Jesus Christ in the Parable of *Lazarus*, the poor, yet good Man, signifies, that at death he was translated by Angels to *Abraham*'s bosome; that, certainly, is a place of joy; and the rich, but wicked man, went to Hell so soon as he dyed, for the text says, *he was buried, and being in Hell*, &c. They were not there in body, for it is said, the rich Man was buried, but yet he was at the same time in torment, that must needs be then in his soul, for there is no torment in the Grave. I conclude therefore, that the souls of men separate at death from their bodies, enter into a state of joy or misery before the Resurrection.

Having cleared up these Five *Propositions* from divers Scriptures, I cannot but wonder at the confidence of some men, that would bear poor ignorant souls down, that we have no clear Scriptures to found our belief of the soul's Immortality on; or that men in any part of them shall be in joy or misery before the Resurrection. Let such take heed, lest the judgment denounced against *Israel*, fall on them, *that having*

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Eyes they ſhould not ſee, and Ears they ſhould not hear, and Hearts yet ſhould not underſtand. The Lord give them grace that they may take warning, leſt the Woe due to ſuch fall on them.

CHAP. IV.

A farther Enquiry into the nature of the Soul, wherein is ſhewed, I. *What it is not; as,* 1. *That it is not the breath of man:* 2. *Nor his blood:* 3. *That it is not God, nor any part of the Divine Eſſence.* II. *Here is ſhewed what the Soul is: a definition thereof given; and its parts cleared.*

SOme men may think, It is very hard, if not impoſſible, to tell what the Soul is: and yet I ſee not, but it may be underſtood, as well as any thing elſe. For though it be true, that the naked Eſſence of the ſoul is a thing unknown, (ſo are the eſſences of other things, as unknown as that): what knowledge we have of any thing in the World, is but what ariſeth from the ſeveral attributes, properties and qualities of the things known; and this I ſay, that there are ſeveral properties that we find in that ſpirit of life that worketh in us, by which we may diſcern what kind of beeing this ſpirit or ſoul of life is, and may evidently ſee how it differeth from all other beeings, which we pretend to know. But if any ſhall be ſo fond, as to think, if I undertake to tell What the ſoul is, I muſt needs

needs deſcribe of what ſhape, or figure, or what colour it is, as whether it be long or ſhort, or red or white, *&c.* I cannot promiſe to ſatisfie ſuch men, Though I know *Tertullian* pleads very eagerly, to prove, a ſeparate ſoul is of a figure like unto what the body hath; and lays ſome ſtreſs on a Viſion of a Propheteſs in his time, whom God favoured with the repreſentation of a ſoul in a leperous eſtate, in *Lib. de Anima.* Yet I am not thereby convinced, that it hath any determin'd figure, or ſhape, but what is extrinſical to her own nature. Angels may appear in the ſhape of Men, and they may appear likewiſe as a Pillar of Fire; yet thoſe ſhapes may no more belong to the nature of an Angel, than a Mask or Vizard doth to the true complexion of a Man: It is ſufficient (I think) to ſpeak us to know a beeing, if we can deſcribe the nature of it in its ſeveral qualities, properties, and operations, though we never ſaw the thing with our eyes; A man may be truly ſaid to know God, though he hath neither ſhape, nor figure, nor colour: A clear deſcription of his omniſciency, omnipotency, independency, *&c.* gives us to know, what he is in his nature; and that there is none like him for excellency in Heaven or in Earth. So I think, if I can but deſcribe the properties, or attributes of a Soul, from which all thoſe operations of life, which we feel in us, ſpring; and hereby ſhew you how ſhe differs from the body, and all other beeings: I therein give you to know, What the ſoul of Man is.

Tertullian when he was tainted with Montaniſm.

2. In order therefore to this diſcovery, I ſhall firſt

firſt ſhew you What the ſoul is not, *viz.* neither the breath, nor the blood, nor part of the Divine Eſſence; which many ignorant People, and ſome Hereticks have taken her to be.

1. The Soul is not, the breath of man.

Had I not writ for the information of the meaner ſort of People, ſome of which I know to be groſly ignorant in things of this nature, I had not ſpent a line upon ſo idle a conceit; But to the weak I have learnt to become weak, in any thing, wherein I am able to edifie them.

The Reaſons, for which I ſay the ſoul of man is not his breath, are theſe.

Becauſe the breath is nothing elſe but the Air tunnell'd in and out through the noſe or mouth by the opening and compreſſion of the Lungs: And can any think ſo abſurdly, that the ſoul of man is nothing but this Ayr? if he can; then,

1. He muſt believe that every time a man ſucks in freſh Ayr, he then takes in a new ſoul; and every time that he breaths it out, he then gives up the ghoſt.

2. If the ſoul were the Breath, then one man may ſuck or change ſouls with another; for it is but a breathing one into an other.

3. Then the ſoul of a Man, and the ſoul of a Dog or Cat, are of the ſame nature; for they all breathe in the ſame Ayr.

4. If the ſoul of man was nothing but the Air, going to and fro through the Noſthrils, to and from the Lungs, then may we blow a Soul into a dead Corps; for I have ſeen the Lungs of a dead Corps blown up with a Pipe.

4. If

4. If that was Man's ſoul, then is a pair of Bellows a living Creature; for that draweth in and preſſeth out a breath, by which you blow up your Fires. But you will ſay, The Bellows could not blow of themſelves, but the Man blows with them: ſo ſay I, Neither could the Lungs breathe through the Noſtrils, except the Soul animates the Lungs, as it doth all other parts of the body, and inables them all to their ſeveral Offices. As the eye cannot ſee, nor the ear hear, nor the tongue ſpeak, but by virtue of the Soul communicating life and motion to them; ſo neither can the Lungs breathe, but by a like communicated power from the ſoul: but it follows not thence, that the ſoul is any more the Lungs, or the breath, than it is the eye, or the ear, or the tongue, or any other member of the body.

Secondly, As the Soul is not the breath, ſo likewiſe, it is not the Blood; and that for theſe Reaſons.

1. The Blood is but a ruddy fluid Liquor, which ſtreams up and down our Veins, which is increaſed or decreaſed according to the quantity of meat and drink, we take in, and digeſt; or elſe it grows pure or fowl, according to the nature of the meat and drink we take, or according to the goodneſs or badneſs of digeſtion: Now if you can think the ſoul of man to be of ſuch a nature;

Then 1. you muſt believe, that all the food the Soul hath to live upon, is, the bread that periſheth, for Man's blood is nouriſhed by nothing elſe: and therefore if the Soul was the blood,

blood, it could be nouriſhed by nothing elſe: Can the blood receive any nouriſhment from the Word of God? Try, if you can by reading or hearing, fill your Veins, and keep your ſelves from fainting: and yet it's the Word of God, that is the feaſt of fat things the ſoul hath; it is not a full Table fills the ſoul; many a poor ſoul ſtarves and dyes in the midſt of ſuch feaſts.

———*as the Soul's meat,*
Of which ſhe feeds, if that ſhe feed at all:
She is Immortal, if ſhe need not eat.
But if her food prove to be ſpirit'al,
Then e'nt ſhe Blood or ought Corporeal.
Mr. *Moor*, &c.

2. If the Soul was the blood, then Phyſicians and Chirurgions are the beſt Divines: for they have better skill to rectifie the blood, to cleanſe and purifie it, than the Miniſters of *Jeſus Chriſt*. Lectures out of *Galen* and *Hippocrates* would be more proper to purge away ſin, and to bring ſouls to *Chriſt*, than Sermons out of the Bible; But can you think in good earneſt that purging and blood-letting can cure you of earthly-mindedneſs, pride, or hypocriſie?

3. If the ſoul of man is his Blood, then it is moſt likely that a man at three-ſcore years of age, hath not the ſame ſoul, nor any part of that ſoul he had at ten or fifteen: for who knows not that the blood and ſpirits waſte by hard travel and labour? and was it not for continual ſupply from what we eat and drink, our blood would waſte as the water of a brook, when the Spring-head is dryed up? And what then? can

you

you think, if the old Man's ſoul be not the ſame it was when he was a Youth, that he can be guilty of the ſins of his youth? I think not. Let me tell you, Your ſouls are of another nature, they are the very ſame in the extreameſt Age, as when you were in your Cradles; nor do they grow with the body, or decreaſe with it; which I will illuſtrate by a ſimilitude. As a Candle in a dark Lanthorn, whilſt its light therein continues, doth but enlighten that little place; but yet the very ſame Candle is able to enlighten a Lanthorn as big again, yea, twice, thrice, yea twenty times as big, and yet the Candle the very ſame, neither bigger or leſſer: So the ſoul that at firſt doth but animate your infant-bodies, yet animates your bodies, when five or ſix times as big, and yet grows not with the body. This I have ſaid, to ſhew, how a ſoul in our ſenſe may be the ſame in youth as in age, and ſo guilty of all the ſins committed in every ſtate of a Man's life, and yet be ſuch a beeing that lives not upon food that periſheth, nor doth receive any increaſe or decreaſe thereby: which could not be ſaid of them, if they were only our blood.

But 4. If the ſoul of man was his blood, then is it poſſible for a man to exchange his ſoul with a Sheep, or any other Creature, according to a late Experiment, when a Sheeps blood was let by one tunnel into the Veins of a man, and his blood at the ſame time ran into the Veins of a Sheep? What think you, did they change ſouls in changing their blood? did the Sheep get the underſtanding of a Man thereby? I am ſure

thoſe

thoſe that knew both the Man and the Sheep, found them juſt as they were before.

Theſe abſurdities are ſufficient to explode this idle Dream out of Mens heads, that have thought the ſoul of Man to be nothing elſe, but his blood.

Thirdly, I ſay farther, that as the ſoul is neither the breath of man, nor his blood; ſo is it not God, nor any part of his Divine Eſſence.

This opinion, that the ſoul of man is part of the Divine Eſſence or Nature, was an old Hereſie of the *Maniches*, and hath been by ſome charged upon *Plato*, but falſly, for no ſuch thing appears by his writings, as thoſe that have been well ſtudied therein, have witneſſed for him; which Hereſie, *Auguſtine* in his time abundantly confuted, and certainly there is no Man ſo ſimple, but he may apprehend the abſurdity thereof, if he conſidereth;

Non ſunt audiendi (inquit Auguſtinus) qui putant Animam eſſe partem Dei: ſi enim hoc eſſet, nec à ſe, nec ab alio decipi poſſit, nec ad malum faciendum vel patiendum compelli, nec in melius vel deterius immutari: Flatus autem, quo hominem animavit, factus eſt à Deo, non de Deo. lib. 7. c. 1. & 2. *de Gen.*

1. The ſoul of man, by ſin, did Apoſtatize from God; but neither God, nor any part of him can be guilty of ſuch an Apoſtaſie.

2. The ſoul of man is capable of inadvertency, raſhneſs, folly: but it is blaſphemy to ſay that God or any part of Him is ſubject to any ſuch weakneſſes and imperfections.

3. The Soul of man is capable of being deceived, and of deceiving others; but it is moſt abſurd to conceive of the God-head, or any part

part thereof, that he may be deceived, or deceive: Be not deceived, saith the Apostle, *God is not mocked.*

4. The souls of men are capable of being wicked, and of being damned to Eternal Torments, as many of them shall be: but it is horrid to conceive any such thing of God, or any part of his Essence or Nature.

I conclude therefore, that the soul is neither God, nor any part of God; but is a Creature subject to imperfections, as the rest of the Creation is.

That which now remaineth, is, to shew, What the soul of man is, which I say is immortal: of which take this definition or Description.

The Soul of man is a spirit, created of God, indued with sense and reason, and a power of actuating a humane body by vital union therewith.

In this description there are five parts: all of which will need somewhat of Explication.

1. I say, it is a spirit.
2. That it is created of God.
3. That it is indued with sense and reason.
4. That it hath a power of actuating a humane body.
5. That the manner of actuating the body, is by being vitally united therewith.

1. When I say, The soul is a spirit; by spirit I understand a Beeing that hath these properties;

1. A spirit is a Beeing invisible: 2. It is a Beeing, whose very Essence is Life: 3. And hath a power of penetrating, or piercing through any kind of body, without making or finding any

any cleft, chink or cranny therein: 4. And yet is in it self *indiscerptible*, that is, cannot be divided into parts by any force or violence whatever.

The Explication of these properties will go far to give us to understand the nature of the Soul, the most unintelligible part wherof is this, that it is a Spirit.

1. I say, A spirit is a beeing or substance that is invisible. It needeth not that I should waste paper to prove that it is a substance: for all I have said or shall say to prove, the soul is a beeing independent on the body, and can exist in a separate state from the body, will prove, A spirit is a substantial beeing: But I say, it is invisible; by that I mean, that we cannot behold it with these corporeal eyes, and indeed if we could, it would not be a spirit, it being common to all spirits to be invisible: for we all acknowledge God, that he is a Spirit, and so invisible; and the same we believe of Angels, whether they be good or bad: and this I say of the soul, that being a spirit, as such, she is invisible. I know we hardly admit any thing to have a beeing, but what we can see with our eyes, and yet it is very evident, that the greatest part of the corporeal World consisteth of a thin substance that cannot be seen: for I conceive that the Ayr in which we breath, is the greater part of the World; and yet who ever saw it? And if so, then certainly it is not incredible, that there should be such a beeing, as a spirit, though it cannot be seen with our eyes.

2. But farther, as a spirit is a beeing invisible,

ſo I ſay, in the next place, that its very eſſence is Life.

By *Life*, I underſtand, a ſelf-moving principle in a ſpirit, that is the ſpring of all vital operations. There are many Viſible things in the World that move, that yet move not themſelves, but are moved by other things without them: the Wheels of a Clock move, but it's by vertue of the leaden Waights that are hung on it; and a Mill will move by the force of the Wind, or ſtream of Water; and ſo will a Ship, when it is moved by Wind, or Tide, or force of Oars: But none of theſe have any principle within to move themſelves. And ſo are all other life-leſs beeings. But, a Spirit can move it ſelf without the auxiliaries of things without it ſelf: as for inſtance, we feel in our ſouls a power of thinking of this, or that, or the other thing, as it pleaſeth us beſt, and ſo of willing to do this or the other thing: theſe variety of thoughts or acts of willing, are the ſouls motions; but what is it do you find move her to them, beſides her ſelf? The plummets of external objects cannot conſtrain the ſoul to think of them; ſhe can look on one thing, and think of another thing of a quite different nature from what ſhe ſees; ſhe can ſtand in the midſt of Alarums to or for battel, and hear the ſhoutings of an Army, the neighing of Horſes, the noiſe of Drums, and Trumpets ringing in her ears; and yet be all that while in profound contemplations of a ſweet and bleſſed peace. Nor do the vapours of the body, wherein ſhe dwelleth, nor the tides of blood that ebbe and flow in its veins, hurry the ſoul's

ſoul's thoughts hither and thither, as the Wind and Tide doth the Ship: for ſhe can bear up againſt thoſe Winds and Tides; ſhe can cool the blood in its greateſt ſeavour of luſt, and ſtill it when paſſion hath made it rage, as the Seas do in a violent ſtorm or tempeſt. So that it is evident ſhe hath an abſolute Empire over the body, and all its parts, and is not conſtrained in her motions by them; but yet, they are all at her command, and move by her direction. So that now I may ſafely conclude, that a ſpirit, ſuch as the ſoul is, hath a power of ſelf-moving, which I call Life.

But I add, that this life is eſſential to a ſpirit: By eſſential, I mean, that life is ſo in the very beeing of a ſpirit, that if it ceaſed to live, it would ceaſe to be a ſpirit. The great God hath made a World of Creatures, theſe Creatures have divers natures given to them, which it is impoſſible for them to put off, without ceaſing to be that very thing that God firſt made them. He made the Sun with a nature to ſhine; now if you could conceive the Sun to have quite loſt its light, it would ceaſe to be the Sun. God made a Stone, and ſuch like earthy things of a heavy lumpiſh nature, ſo Fire to be hot, Ice to be cold: now if you could conceive a Stone or a Pigg of Lead, or a Wedg of Gold, *&c.* to have loſt its heavineſs, and to grow as light as the Air, they would no longer remain a Stone, or Lead, or Gold, but muſt be called ſome other thing: In the like manner, God hath created ſpirits, as well as bodies; ſuch an one is the ſoul of a man, and its nature is life, that is, life is ſo in the ſoul, as that

when you imagin her to ceaſe to live, you imagin her to ceaſe to be a ſpirit or ſoul. It is as abſurd to ſay, a ſpirit or a ſoul is dead, as to ſay a ſtone is as light as the Air, or that the Fire is as cold as Ice, or the Ice as hot as Fire; which are contradictions in nature. For as ſoon as Ice turns hot, it is no more Ice; ſo a dead ſoul is no ſoul.

But you will ſay, How doth it appear that the ſoul hath life in it ſelf? that it is its very nature? I have proved it already, by ſhewing you that the ſoul hath a ſelf-moving Principle in her, which I call *Life*, which dependeth not on the body, nor any other created thing; and therefore it muſt be in her ſelf immediately derived from God.

3. A third property of a Spirit is this, that it hath a power of penetrating or gliding through any kind of body, though never ſo thick or hard, without finding or making any cleft, chink, or cranny therein. Spirits do not take up any room, or fill ſpaces, as bodies do; nor, in their motions from place to place, do they force all things in their paſſage to give way to them, as things that are corporeal do in their motions. That a ſpirit takes up no room by juſling all bodies out of that ſpace where they are, is demonſtrable in the God-head, who is a ſpirit, and the Father of ſpirits, who fills all places that are yet full of other bodies. God fills the World with the glory of his Preſence, and yet the World is as full of Creatures as it can hold. And farther, that ſpirits move from place to place, without thruſting any thing out of

of their way, by cleaving or dividing them, is evident in Angels good or bad. They can come into the Closet-room, without breaking Window or Wall, with as much facility as the Sun-beams pass through a Glass-window that is without crack or flaw. It was impossible for the *Jews* to have immured the Apostle *Peter* in so close a Prison, that might have kept him from the visit of that Holy Angel, who knockt off his Chains, opened the Prison, and did set *Peter* at liberty: Walls of Marble or Iron can no more hinder the passage of a spirit, than a Glass-window the Sun-beams from entring the Room. And of this nature is the soul of a man, which is truly a spirit, as an Angel is: though she is in a humane earthy body, and there for a time inhabits, yet she fills up no room there. It's a vain thing to seek out any hole or cavern of the body, where she makes her lodg, either in the brains, heart, liver, lungs, or bowels, or stomack; all these parts are full of her, (and yet I cannot but say, that in the Brain she doth more eminently manifest her Presence, than in any other part): nor doth she need any Door to let her out at the death of the body, each part of the body being alike easie to her, through which to make her passage.

I know of none that grant a soul to be a spirit, but do acknowledge this power of penetrating bodies to be in her; yet there are some that question, whether it be so proper to a spirit, as not to be found in a body likewise: these, conceive that Light is a body, and that light can pierce through Glass, and other pellucid bo-

dies, without the help of any inſenſible Pores or holes therein; which, to my ſhallow reaſon, is a notion utterly unintelligible. For though it were granted that light were a body, yet how to conceive it ſhould be able to paſs through Glaſs, without the help of ſome inſenſible little pores or holes, and not be likewiſe as able to penetrate a Brick-wall, or a ſheet of Lead, to me is unimaginable: for, What ſhould hinder, if there be not ſome ſmall atomical Lattices in the one, rather than the other, that can admit of thoſe rectilinear threads or raies of light, to go to and fro, which the other cannot? But enough of this.

4. A fourth property of a ſpirit is this; It is a Beeing indiviſible, or, as ſome call it, indiſcerptible: the meaning is, It cannot be divided into ſeveral parts or pieces; it hath no Limbs or Members, that can be rent or torn aſunder; it is not ſubject to the fatal ſtabs of any Dagger, nor to the ghaſtly wounds of Sword or Spear, nor to the tortures of a jagged tooth-ſaw, nor to be conſumed by the fierceſt Fire; you may as well hope to clip the flame of a Candle, or the beams of the Sun into ſeveral ſhreds, as to cut, or any ways divide, a ſpirit. When the Lord by the Prophet *Eſai.* 31. 3. reproveth the *Iſraelites* for truſting to the *Ægyptians* for help, he tells them, that the *Ægyptians* are men, and not God; and their Horſes are fleſh, and not ſpirit. The interpretation whereof, I conceive to be this,

Anima non eſt diſſolubilis; ſi diſſolubilis, jam non immortalis. Itaque quia jam non mortalis, neque diſſolubilis, neque diviſibilis; nam & dividi, diſſolvi eſt; & diſſolvi, mori eſt. Tertull. 14. Sect. *de anima.*

this, that though Men, and Horſes are very ſtout Creatures, and very powerful in a day of Battel; yet, compared to God, and his Legions of Angels, they are very weak, when as one Angel or Spirit is able to deſtroy a great Army in a very few hours. Beſides, both Men and Horſes are ſubject to many imperfections, that neither God nor Spirits are liable to. Men may be wounded & render'd unſerviceable, or ſlain; Horſes may be over-thrown, wounded, ſlain, which things no Spirit can ſuffer. But yet that ſaying of the Lord Jeſus, (in the 10. *Math.*) will make this point more clear, when he bids his Diſciples not to fear them that cannot kill the Soul, though they may the Body. How many ways have the bodies of the Saints been tortured to death, by ſavage bloody Tyrants? they have been torn and eaten up by wild Beaſts, ſlain with the Sword, ſawn aſunder, burnt to aſhes, their fleſh torn off by Burning-pincers; and yet the Souls of theſe Martyrs were no ways toucht by any of theſe Inſtruments of cruelty, which yet it had been impoſſible for them to have eſcaped, if it were not the nature of ſpirits to be indiviſible, or to conſiſt of ſuch a ſubſtance, whoſe parts could no ways be ſevered.

Thus have I ſhewn you what I mean by a ſpirit: It is an inviſible, vital, penetrating, indiſcerptible ſubſtance; of this nature is the Soul of man, which was the firſt thing in the Definition of a Soul, that I undertook to illuſtrate, which I hope is now in ſome competent meaſure performed.

I now proceed to the Explication of the remaining parts of the Definition of a Soul.

2. In the second place, I said, a Soul is a beeing, created of God. This is evident: for it must be either God, or a Creature; for there is nothing of a middle nature, that is neither God nor Creature: But I have proved before, that it is not God, nor any part of God's Essence by several Arguments, therefore it must be a Creature.

3. I added, that it is a Beeing indued with sense and reason. When I say, It is indued with sense, I understand thereby, that the Soul is the proper and immediate seat of sense, as of seeing, hearing, feeling, tasting, smelling: the eye, or ear, or nose, or tongue, cannot of themselves perceive any colour, or sound, or odour, they are but instruments, by which the soul doth all: take away the soul; and the body of a man is but as a Statue of Wood or Marble, that may *have eyes but sees not, ears and hears not, a tongue and tastes not, hands and feels not*: But this by the way. It is for this cause the *Platonists* call the soul, the Man; and the body but as her Shop; and the several Organs of the body, but as so many Instruments by which she performeth her several Operations.

Anima est quæ corporibus præsens & insidens ipsa se sustinet & qualitatem vimque complexionis tribuit, per quæ tanquam instrumenta in corpore & per corpus varias operationes exercet. In eod. cap. Anima per sensuum instrumenta quasi feneſtras & foramina exteriora corpora percipit. Ficinus *Comment. in Conviv.* p. 11. 47.

I said likewise, The Soul was a beeing indued with reason and understanding. This of Reason is

is the moſt noble Faculty in the humane Nature, that which ſpeaks Man in a kind of equality with Angels; by means of which we do not only know God, but are united to God, and hold a communion with him; by this we have a converſation in Heaven, and drive on a trade for things that our ſenſes are utterly ignorant of; by this we run over all time paſt, and to come, as a ſhort ſtage, ſtretching our ſelves out into Eternity, as the only duration that can ſatisfie us. Now, if the body be a ſenſleſs thing without the ſoul; it muſt needs be void of all reaſon, or underſtanding without it: If an inanimate body cannot ſee the Sun; how can it ſee and know a God without a ſoul? Alas, the body knows nothing, the ſoul knows all; the body indeed is uſed as an Inſtrument in the way of getting and keeping the knowledge of corporeal matters; but what knowledge ſhe hath of God and ſpirits in the proper notions of them, is a way of Independency on the body.

Intelligendo anima per ſeipſam ſine aliquo corporis inſtrumento veritatem aſſequitur: omnia quæcunque homo facere dicitur, animus ipſe facit, corpus patitur. Quapropter, homo ſolus eſt animus; corpus autem hominis, opus & inſtrumentum. Eò maximè, quod animus operationem ejus potiſſimam, Intelligentiam ſcilicet, ſine ullo corporis inſtrumento, exercet, cum res per ſeipſas incorporales intelligat; per corpus verò, ſola corporalia cognoſcantur. Itaque ſi animus per ſe agit quicquam, per ſe certe eſt & vivit. Ficinus.

4. In the next place, it was added to the definition of a ſoul; that it did actuate a humane body: by this, I would have the difference known betwixt an Angel, and the ſoul of a Man; an Angel

Angel is an inviſible Spirit indued with reaſon, but yet it doth not actuate a humane body. Angels live not in earthly Tabernacles, as the ſouls of men do. When I ſay, The ſoul actuates a humane body, I mean, that it ſo lives in the body, as the ſpring of all its motions, as a great Princeſs, having an Empire over all its actions: If the Soul wills, the Feet walk; and if it will, they ſtand ſtill; if the ſoul commands, and puts forth virtue and vigour into the hands, then they fall to work; and if the ſoul calls them off, they are ſtill: it is the ſoul directs the eye to look up, or down, or right-forward, to the right-hand, or the left; if the ſoul commands the mouth to take in food for the body, the grinders ſtraight fall to work; and if this Empreſs proclaims a faſt, there is neither eating or drinking to be ſeen that day; and as theſe, ſo are the reſt of the actions, motions or operations of the body, and its ſeveral Members dependent on the virtue and vigour of the ſoul of man, directed by its counſels, and obedient to its commands: And thus it is clear, that the ſoul of man is an Intelligent Spirit, actuating a humane body.

5. In the fifth and laſt place, I ſaid, The ſoul actuates a humane body, *in a ſpecial way or manner, viz.* by being vitally united therewith. The ſoul doth not move the body, and its members, as the Pilot doth the Ship wherein he ſails: for though the Pilot be in the Ship, yet he is not vitally united to the Ship: He doth not diffuſe a life into the Rudder, Maſts, or Sails; this (could it be) would ſpeak a Ship a great Animal,

of

of which the Pilot would be the Soul: but we know the Ship is a lifeless carcass made up of Ribs, Planks, Masts, Sails, and a Rudder: But the soul of man moves the body, and its several parts, by uniting it self thereto, and by communicating a life to every part; by virtue of which communicated life, the body of man is called a *living Body*,

——totamque, infusa per artus,
Mens agitat molem, & magno se corpore miscet.

Thus have I explained the several parts of the Definition of a soul, by which you may see that, to tell you what the soul is, so as to make it an intelligible notion, is not so impossible a thing, as some have conceived it to be. Having thus in the former Chapters shown to you, 1*st.* the usefulness of this subject: 2*dly.* Explained to you in what sense I take Soul, since it hath divers acceptations in Scripture: 3*dly.* Told you what I mean by Immortality, and in what sense I say the Soul is Immortal: Having likewise laid down the Scriptural differences betwixt the soul and the body; and *lastly*, shewn you what the soul is not, and then what it is, giving a definition thereof, and explaining every part thereof: I now come to lay down those several Arguments, that I find, in many Scriptures, for the proof of the Immortality of the Soul of Man, which, though I have toucht on them before, yet I shall re-assume them, and speak to them more fully; shew you the force of the Argument that lies in them severally; and remove those groundless glosses,

glosses, and false interpretations, that either the Adversaries have, or may be apt to fasten upon them.

ARGUMENT I.

Genes. 2. 7. *And the Lord God formed Man of the dust of the ground, and breathed into his Nothrils the breath of life; and Man became a living Soul.*

Vide comment. in Gen. Ex hoc loco firmiter animarum immortalitas deducitur.

HEnce (saith the learned *Pareus*) may the immortality of the soul be most firmly proved: which will evidently appear, when we have obtained the genuine meaning of the words by an interpretation of what is obscure in them.

The whole Verse containeth a description of the frame of that noble Creature, man, when the Lord, that great Architect, did erect the most excellent Structure in this visible World.

In the description, here is to be considered, first his Builder and Maker, and that is *the Lord God*; secondly, the Structure it self, and that is called *Man*, who is likewise called *a living Soul*: Thirdly, the materials, of which this structure was framed; which are of two sorts, the first is of *the dust of the ground*, of which his body was framed; the other is call'd *the breath of life*, which is his soul: for so soon as that was breathed in him, he was called *a living Soul*, A denomination taken from this more excellent part of Man, *viz.* his soul, now created and breathed into

into him. Lastly, here is the different manner of God's making the body and the soul, expreſt, it is said he *formed the one of the dust*, and *breathed in* the other.

In the first and second part of the description, there is no difficulty, for nothing is more evident, than that God is here the Maker, and that man is the Creature made by him: what therefore of obscurity lyeth in the third and fourth, I shall now endeavour to open.

When it is said in the Text, that God formed man of the dust of the ground, here Man is to be taken for one part of man, that is to say his body, (by the Figure *Synecdoche* frequently used in Scripture): my reason is this; because, from what followeth, it is clear that the soul which is the more principal part was immediately from God, and not formed out of the Earth: now if the whole man had been formed out of the Earth, soul as well as body, man had been a living soul, before he had received that breath of life from God. For how can any imagine a body to be possessed of a soul, and yet to be without life; and if it had life, in vain then did God super-add another breath of life: but it is absurd to think that God doth any thing in vain. Besides, he that saith, that the whole man was formed out of the dust, soul and body, that is to say, a body with a living soul in it, doth flatly contradict the Text, which affirmeth that man did then begin to be a living soul after his receiving this breath of life, and not before.

But let us proceed, The Text says, he formed man, the *Heb.* word is יָצַר which we translate *formed*,

formed, it ſignifies properly to work-up matter into ſome ſhape or figure, as a Potter that works-up a rude piece of Clay into the form or faſhion of a Pot or Platter, as ſeemeth him beſt. By which ſimilitude is very fitly ſet forth the curious art of divine wiſdome in working-up the rude Earth into ſuch an exact and rare figure or ſhape, as the body of a man beareth. Thus much is ſaid of the earthly part of man his body. Now let us ſee what the Text ſpeaketh farther concerning his ſoul. It ſaith, that he breathed into his Noſthrils the breath of life, which is a ſentence wholly figurative. For (1.) when it is ſaid, God breathed; it cannot be underſtood properly, as if God had Lungs and a Mouth, as we have, to breathe or blow thorow; ſuch an imagination is highly diſhonourable to God, as arguing him of very great imperfection; for if he breathed in the Ayr, as we do, he would not be able to live without the Ayr, any more than we can; beſides, when we are exhorted by the Prophet, not to fear man, whoſe breath is in his Noſthrils, but to fear the Lord, thereby is clearly ſignified, that God breatheth not through his Noſthrils or Mouth, as Man doth. Therefore when it is ſaid that God breathed, here muſt be ſomething elſe meant, which can be nothing elſe, but a ſpecial act of Creation, by which he made the ſpirit or breath of life, that he breathed into man. Now that it ſhould be ſo taken, is evident, if you compare this phraſe, with the like in other places of Scripture, as in *Job* 33. 4. *The Spirit of God* (or breath of God) *hath made me, and the breath*

of

of the Almighty hath given me life; there, by the breath of God is meant, that act of divine power, by which he made man, and gave life to him. Pſalm 33. 6. *By the word of the Lord were the Heavens made. and all the H[illegible] of them by the breath of his mouth*; Here the breath of God's Mouth is uſed to ſignifie that omnipotent act of his Soveraign power, by which he made thoſe Creatures. So then, thus far we are clear, that God here, by breathing, muſt be lookt upon as creating ſomewhat; and what-ever that thing is, it muſt be a Creature, that being the proper term of the creative act; and what this Creature is, I ſhall in the next place enquire into. Which may be found out, if we can underſtand what this thing breathed, is: The thing breathed, or the Creature created by the breath of God, is called the breath of life, or as the *Heb.* the ſpirit of lifes. The *Heb.* word for breath is נשמה, this word ſaith *Buxtorf*, is never taken for any ſoul, but that of a man. There are two other words רוח and נפש, which are uſed promiſcuouſly, ſometimes for the ſoul of a man, and ſometimes for the ſoul of a beaſt; but the word here uſed, never but for that of a man; and he ſaith the Heb. Rabbins take it always to ſignifie the rational and immortal ſoul of man, and that therefore it was ordinary for them to ſwear by this word; It is likewiſe called the breath of lifes, חיים *Vitarum*, which may denote ſo much, that all vital acts, whether of growth, common to Plants, or of ſenſe common to

נשמה *Anima ſed humana tantum. Hebræi per iſtud vocabulum intelligunt Animam rationalem & immortalem, unde & per hanc jurare ſolent.*

רוח

Buxtorfe Lex.

to Beasts, or of reason common to Angels, which are found in man, were to spring from this one Fountain of Life, which is the soul of man; as indeed they do: for, as I formerly shewed, the body of man hath no life in it self; but what it hath is derived from the soul, but the soul is a beeing of life, or that which hath life in its very beeing or constitution, no ways derived from the body.

But you will say: If the breath of life or lifes in the Text, is to be taken for the intellectual soul of man, Why is it said, it is breathed into his Nosthrils? The Answer is easie: Because the breath of the Nosthrils is the most evident sign of the soul's being in the man, by whose virtue or energy the Lungs breathe through the Nosthrils: so the sense will run thus. The Lord God breathed or created in man the breath of life, or that spirit or soul of life, which presently discovered it self to be there by sending forth a breath at the Nosthrils, just as when you see a smoak in the Chimneys-top, you conclude that there is a Fire upon the Hearth. And thus the Assembly in their Annotations interpret the place.

Having now waded through the interpretation of the Text, let us see what can thence be drawn, to prove that the soul of man is Immortal, all which I shall wind up in this short Argument.

That part of man which liveth in and with the body, and yet dyeth not when the body dyeth, is immortal: But the soul of man, or the spirit, or breath of life in man, liveth in and with

with the body, and yet dyeth not with the body. Therefore the ſoul of man is immortal; becauſe, not to dye, and, to be immortal, is all one. The major is cleer, and needeth no proof: That propoſition in this Argument, which needeth proof is this, *viz.* That the ſoul of man is that living part of man, which dyeth not when the body dyeth: the truth of which I ſhall thus clear up. That, whoſe life dependeth not eſſentially on the body, muſt not dye when the body dyeth; but the ſoul is that living part of man, whoſe life dependeth not on the body; therefore it muſt needs nor dye when the body dyeth. That the life of the ſoul doth not eſſentially depend on the body, or its life, I prove by this reaſon: Becauſe God made it a ſpirit of life, to give life to the body, and not to receive any life from the body; which is ſufficient to prove, its life depends not eſſentially on the body. If the root of the Tree hath a life in it ſelf, and communicates life to the branch, and receives no life from the branch, it is thence evident that the life of the root depends not on the branch, or its life: So, if the Sun hath light in its ſelf, and communicates its light to the Earth, and receives no light from the Earth; it is thence likewiſe clear, that the light of the Sun dependeth not on the Earth, but the Earth's light rather depends on the Sun: So the ſoul being made to give life to the body, and to receive none from it, is a clear Argument, that the Soul's life depends not eſſentially on the body: Now, that the ſoul is thus made to give life, but not to receive any from the body, is evident from the

Text; which saith nothing of the bodie's life, before God breathed into him a spirit or soul of life; but so soon as the soul was inspired into him, then he began to live, or to become a living Soul.

But you will say, What if all this be granted, *viz.* That the soul hath life in it self, and that it communicates life to the body, but receives no life from the body, and so hath a life independent from the body; How doth all this prove, that she doth not dye with the body?

I answer, this it proves, that, The destruction or dissolution of the body can no ways prejudice the life of the soul, because of its indepency; as, if the Earth should be dissolved and cease to be enlightned by the Sun, it could be no prejudice to the Sun, or its light, which may still continue shining. If the branch were cut off from the Tree, yet the Tree may still live and flourish, because the life of the Tree depends not on the branch: So, what hinders, but the independent life of the soul still continue, though the body be dissolved? You may say: All this will but prove, that the soul *may* live when the body dies, but it proveth not that it *must* live: for, the Sun and Earth may be dissolved together, and the root and branch may dye together.

To this I answer, I am so well assured of the goodness of the Divine Nature, and the incomparable love of God to man, that he will never fail to give man, in his Spirit separate from its body, to enjoy what-ever it is capable of enjoying: and, if it can live without the body, as I have proved that it can, because it depends not

not on the body, I am very confident it will be happy in that ſtate of life ſeparate from the body, which is all one as to ſay, It is immortal; and that for this reaſon, becauſe God's grace to his Children will not deny them that happineſs, which their natures are capable of: which is as good an aſſurance as my ſoul can poſſibly deſire to evidence her immortality by.

An Improvement of the firſt Argument.

FRom this Text thus explained, I ſhall gather theſe Concluſions, which I conceive will come up cloſe to the proof of the Soul's Immortality.

Firſt, It is evident hence, that the ſoul and body are two diſtinct Beeings, and not the ſame; becauſe, one and the ſelf ſame thing cannot be created after it ſelf, as the ſoul was after the body.

Secondly, It follows that the ſoul is not a meer Accident, a mode or temperament of the body, but a ſubſtance really diſtinct from the body; becauſe, as I have proved, there went a new act of Creation to the production of the Soul, diſtinct from what was put forth to the Creation of the body: now this is incompetible to the Creation of any accident, mode or temperament of the body. For God doth not by one act of Creation make a body, and then, by an other act, create its Accidents, as length, bredth, depth or heighth; and ſo add them to the body, becauſe it is of the nature of all accidents to be dependent on, and inherent in the

body. And, Is it not for this reaſon among the reſt, that all Proteſtant Divines explode the Doctrin of Tranſubſtantiation, where the Papiſts tell us, that God, by an act of Almighty power, conſerves in beeing the Accidents of Bread and Wine out of their proper Subjects, which, we ſay, is againſt the very nature of the things themſelvs ſo to ſubſiſt. And ſurely he that ſhall affirm that God created the ſoul and ſpirit breathing it into the body of man by the ſaid act; and yet ſay, That this ſoul is but an accident, mode, or temperament of the body, muſt affirm a propoſition equally abſurd. For, it is as eaſie to conceive God's conſerving an accident by it ſelf, without its ſubject, as to create it without its ſubject, and ſo add it to it: To ſay here, That God produced it out of the potentiality of the body, as new accidents do often ariſe in bodies, by their alteration; as, that body which is round may loſe its roundneſs with a ſquare; and that body that is cold may be heated: This I grant, but this is a generation of accidents, out of the power of the matter; and not a creating them out of Nothing: now, the breathing of the ſoul into man, was no production of a ſoul out of the power of the body; but a new Creation of it out of Nothing, as I formerly ſhew'd.

Thirdly, If the ſoul be a ſubſtance really diſtinct from the body, it neceſſarily follows, that it can ſubſiſt without the body: for, It is of the nature of every ſubſtance, to be capable of ſubſiſting by it ſelf. Though in compoſitions of bodies, there is a mixture of Elements, of Earth, Air, Fire, and Water; yet theſe may be ſepara-

ted,

ted, and ſubſiſt alone; the Earth doth not ſubſiſt in Fire, or Fire in Air, ſo as that they cannot ſubſiſt without each other.

Fourthly, If the ſoul be a ſubſtance diſtinct from the body, and *can* ſubſiſt without the body; it is certain that it *will* ſubſiſt without the body, when the body is diſſolved; except there be ſomewhat perceived to be in the nature of the ſoul's ſubſtance, as will render it diſſolvable when the body is corrupted, or that God will have it ſo; but none can groundedly affirm this latter. And to the former, I ſay; If any can ſhew me that, they ſhall carry the cauſe. But I think I have proved ſufficiently that the ſubſtance of a ſpirit is ſuch, that it is not to be rent, torn aſunder, or ſever'd in its parts; and, that there ſhould be, in the corruption of the body, ſo to ſeparate the parts of the ſpirit, and corrupt it, being a ſubſtance of a different kind from it, I am utterly to ſeek.

Fifthly and laſtly: If the ſoul will certainly ſubſiſt by it ſelf, being a ſubſtance really diſtinct from the body, and ſo capable of ſuch a ſubſiſtence; and there be no cauſe to be aſſigned from the nature of the thing, or from any other cauſe without it, why it ſhould periſh with the body; and not rather continue to ſubſiſt by it ſelf: Then, I ſay, ſince that it is the eſſential property of a ſoul to have Life, as it is of a body to have Quantity; it will certainly follow that upon the ſoul's ſubſiſting by its ſelf in a ſeparation from the body, it muſt be alive: for, when you can conceive a Fire without heat, a Sun without light, and a Body without quantity; then you

ſhall be able to conceive a ſpiritual ſubſtance that is without life. This being ſo, the concluſion is clear, that, ſince the ſoul of man is a ſubſtance really diſtinct from the body, and can therefore ſubſiſt without it; and there can be no cauſe aſſigned why the corruption of the body ſhould diſſipate the parts of the ſoul, and ſo corrupt and mortifie it; and being farther a ſubſtance, whoſe eſſential property is to live, it is certain that the ſoul will live when the body dies.

ARGUMENT II.

1 Sam. 28. 8. 11. 13, 14.

8. *And Saul ſaid to the Woman, I pray thee, Divine unto me by the familiar Spirit, and bring me him up whom I ſhall name unto thee.*

11. *Then ſaid the woman, Whom ſhall I bring up unto thee, and he ſaid, Bring me up Samuel.*

13. *And the King ſaid, What ſaweſt thou? And the Woman ſaid unto Saul, I ſaw gods aſcending out of the Earth.*

14. *And he ſaid, What form is he of? and ſhe ſaid, An old Man cometh up, and he is covered with a Mantel; and Saul perceived, it was Samuel.*

I Would not willingly be guilty of forcing Scripture, or of preſſing any Verſes therein, to a ſervice to which they are not Voluntiers. Know therefore, that, from hence, I think

I ſhall make it moſt highly probable, that the exiſtence of ſouls ſeparate after death, was an opinion held in that Age.

That this was really the ſoul of *Samuel*, or the whole man *Samuel*, which the Witch cauſed to appear to *Saul*, I cannot believe. For, it is incredible, that the moſt wiſe and Holy God (who eyeth his glory, as the great Governor of the World, in what-ever he permits to be done in this World) would ever ſuffer the Soul or Body of ſo good a man, to obey the charms of ſo vile a Sorcereſs, and thereby countenance ſo diabolical an Art as Witchcraft, which his ſoul abhorreth.

But yet this I ſay, that, That miſerably deluded King, conceived that it was real-*Samuel*, as appears by his ſerious diſcourſe with him about God's forſaking him, and that deplorable ſtate into which he was thereupon fallen.

Now the Queſtion will be only this, Whether *Saul* did conceive it to be the whole man *Samuel*, or his Ghoſt or Spirit only. I conceive, he thought it was his Ghoſt or Spirit only; and my reaſon is this, Becauſe, if *Saul* had believed, that there had been no poſſibility of raiſing his Ghoſt without his Body, he could not have expected, that the Witch who lived in *Endor*, as appears in the 8 *Verſ.* of this Chapter, which was the Name of a City, which belonged to the Tribe of *Manaſſeth*, (*Joſhua* 17.11.), ſhould have raiſed him up there in her own Houſe, which was many Miles diſtant from the place where his Body lay buried, which was in *Ramah*, (1 *Sam.* 25. 1.) which belonged to the Tribe of

Naphtali, (*Josh.* 19. 32. 36.): for we never read that any true Prophet, that did really raise the dead Bodies out of their Graves, to life, but it was performed in that very place where they lay dead or buried. Thus *Elisha* went to the very Chamber where the *Shunamit*'s dead child did lye, and raised it; and Jesus Christ went to the very Grave where the Body of *Lazarus* lay buried, and stood over the Bier where the Widdow-woman's only Son lay dead, and raised them up in that place where they were dead. Now the Devil that hath always used to imitate the ways and manner of God's doing his works by his Prophets, if he had intended by this Sorceress to have raised the Body of *Samuel*; he would have directed her as far as *Ramah* to have raised him up where his Body lay: But, since it is apparent that the Witch proceeded to her Inchantments at that distance, it is most likely, that *Saul* only expected, she should raise his Ghost, and not his Body; which if she did, then it is certain, that, in the opinion of *Saul*, the Soul of *Samuel*, and so of others, were alive after death; and that it was possible to come to the speech of them in that separate state.

ARGUMENT III.

Eccles. 12. 7.

Then shall the dust return to the Earth as it was, and the Spirit shall return unto God who gave it.

IT is a sad judgment to be given up to blindness of mind, *To have Eyes, and not see; Hearts, and not understand:* I profess my self struck with wonder, to hear any man (pretending any reverence to Scripture, and laying claim to any thing of a tender Conscience) in the face of so clear a Text, dare to assert, That the Soul and Body of a Man dye together, and are both buried in the same Grave.

In this Text, is as evidently expreſt, as can be expreſt by words; *First*, That the dust, or earthy part of man, which is his Body (the several parts or Members thereof, *Solomon* in the former part of the Chapter had been describing, as to their corruptibility) returns to the Earth, as it was; that is to say, as it was before God formed, and fashioned it to the shape of an humane body, *Gen.* 2. 5.

And *secondly*, It is no less evidently expreſt, that the Spirit of Man (which doubtless is the same, with that part of Man, which God breathed into him, or created in him, as I proved in my first Argument) doth not return to the Earth, and so to the Grave with the Body; but goes else-where, that is, to God that gave it, or that by an Act of Creation, breathed it into man

man at first; for there is no ground of doubt, but that *Solomon* in this, as the other, referrs to that of *Geneſis*, where an account is given of the manner of God's creating of man. This being ſo, I thus argue from this Text: If *Solomon* ſpeaks truth, then the Doctrin of the Soul's death and burial with the Body is falſe. The conſequence is only to be proved (becauſe I will not preſume, my Adverſaries to be ſuch Blaſphemers, as to deny the truth of *Solomon*'s words): the Reaſon of the conſequence is this, becauſe contradictions cannot poſſibly be true; but contradictions would be true, if *Solomon*'s words, and this opinion were both true, which will appear thus. *Solomon* ſaith, that when man dyeth, his Body or Earthy part goes one way, and his Spirit another; one to the Earth, the other to God that gave it; or, as he expreſſeth it in *Eccleſ.* 3. 1. the Body goeth to the Earth or Grave, and his Spirit goeth upwards: if the Body goeth downwards, and the Spirit upwards; certainly they do not both go to the Grave. But now, theſe Opinioniſts ſay, that what-ever parts Man was compounded of, whilſt alive on Earth, that they dye, and are buried together. Can there be any plainer contradiction than this? to ſay, The Spirit of man, and his Body go two ways; and to ſay, Nay, they go both one way, that is, downward to the Grave. I conclude therefore, that either *Solomon* was in an error, or theſe Men: But *Solomon* was not; therefore theſe are.

Againſt this, I meet with one Objection: But, If all Souls return to God that gave them, then the Souls of the wicked do ſo too? I

I anſwer; So they do, and what hinders? For, though God be in the higheſt Heavens, and keeps his Seſſions there; yet there are ſome inferiour part of the Heavens, where he keeps a particular Seſſions, to which evil ſpirits may approach, as it appears they did, when *Ahab* was to be deceived to his deſtruction by a lying Spirit (1 *King.* 22. 22.) God may paſs ſentence of Confinement or Impriſonment upon the Souls of the wicked, and yet not bring them into the third Heavens, the Paradiſe of God, the place where no unclean thing enters. I do not conceive that God is ſo in the third Heaven, as that he hath not a glorious preſence in the lower Heavens with his Angels; I think he hath, and that there he doth tranſact many affairs relating to the Government of this World.

How did Sathan appear elſe before God and his Angels, in the caſe of *Job?* when God tranſacted thoſe things with him, as to the tryal of *Job*'s integrity.

If Devils may appear before God, then may the ſouls of wicked men, and, as Priſoners, receive a partial doom, till the Reſurrection of the fleſh, when the Sentence and Puniſhment will be compleat on them both. Surely, Satan was not taken then up into the higheſt Heavens from whence he was thruſt down, as the Apoſtle tells us.

3*d. Obj.* There is one thing more the Adverſary may ſay againſt that Argument, and it is this; That I have from this Text only proved that the Soul or Spirit of man is ſeparated from the body at death, but I have not proved from thence,

thence, that it liveth in this ſeparated ſtate; and, that (ſo) it is nothing to my purpoſe.

I anſwer: *Firſt*, I confeſs ſo much of the Objection to be true, that I have only as yet proved from this Text, that the Spirit of man, and his body are actually ſeparated one from the other at death, and that they go to two different places: but I deny the other part of the Objection, *viz.* that, This makes not to my purpoſe; for, in proving ſo much as a ſeparation made at death, I have pulled down the main Pillar, upon which the whole Structure of this erroneous Opinion is built, *viz.* That the ſoul and body dye, and are buried together.

But I farther anſwer: that, Though this Text prove not, directly, that the ſoul liveth in this ſeparate ſtate, yet, conſequently, it doth; and that for theſe Reaſons.

Firſt, Becauſe, If it be ſeparated from the body or earthy part (which is confeſt on all hands to be dead) then, I ſay, it is alive: for there is no reaſon elſe can be imagined, why it ſhould then be ſeparated; but much reaſon to the contrary. For, being a part of man that dyed with Man's body, it's meet it ſhould go to the Grave with Man's body, and not that it ſhould ſeek a different Tomb from that of the body. *Secondly*, Becauſe it is ſaid, *It returneth to God that gave it*; now it is very irrational to aſſign this as the end of returning to God, *viz.* That it may dye with him, or continue in a ſtate of death: What hath the living God to do with dead Spirits,

that

that they ſhould be ſaid to return to him? And ſo I ſhut up my third Argument, and, with it, my Proofs from the Old Teſtament.

ARGUMENT IV.

Math. 10. 28.

Fear not them which kill the Body, but are not able to kill the Soul.

OUr Lord Jeſus doth in theſe words encourage his Apoſtles to go on to preach the Goſpel, notwithſtanding all that the worſt of Tyrants can threaten, or execute upon them for ſo doing; the very worſt of which can amount to no more, than the depriving the body of life, which is a fading flower of it ſelf, and will ſoon wither in the courſe of nature, if it eſcapeth a being cropt by the bloody hands of wicked men: and therefore it was but reaſon to ſet light by it, and to be willing to part with it for ſo good a Maſter, and ſo good a Cauſe. But farther, (ſaith he) when they ſhall have power given them to prey upon that life; yet conſider, to your comfort, that you have within you a ſoul or ſpirit, which is ſo alive, that the utmoſt they can do, can never touch it; and therefore that being the more noble part of you, and being thus ſecure, you have the leſs cauſe of fearing their taking away the life of your bodies.

Animæ nomine non Vitam intelligens totius hominis, quam nemo non homini poteſt eripere; ſed ſubſtantiam illam nobiliorem, quæ ſimul cum corpore hominem conſtituit, quæ, aliis in locis, πνεῦμα appellatur: Grot. *in locum.*

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The words thus opened; The Argument from thence runs thus: If the soul of man was a mortal thing, which dyeth when the body dyeth, then it is kill'd when the body is killed: but the soul is not killed, when the body is killed: therefore it dyeth not when the body dyeth, but continues alive, and so is Immortal. Now that it is not killed when the body is killed, is evident from those words of the Text, *Fear not them that are not able to kill the Soul*; so says Jesus Christ. If any should be so absurd as to deny the Consequence, and say, That the soul may dye when the body dyeth, though it be not slain; I answer, This would quite overthrow the consolation that Jesus Christ offers in the motive; He exhorts them, *not to fear those that can kill the body*; the Reason he giveth by way of encouragement is this, that *they cannot kill the Soul:* now, if such were the frame of Man, such his constitution, that, upon the killing of the body, the soul by a certain reluctancy should dye with it; it would be all one, in point of comfort, as if the Tyrant did slay the soul, as well as the body. I conclude therefore, that the souls of men remain alive, when their bodies are slain; and therefore are Immortal.

If any shall say, that, Christ's meaning is (in saying, they cannot kill the soul) that they cannot kill it for ever; I answer, *First*, [For ever,] is not in the Text. *Secondly*, This limitation cannot be admitted; for, in this sense, neither could Persecutors kill their bodies, because, (by virtue of the promise of the Resurrection of the body) no Tyrant can kill the body for ever.

There-

Therefore I conclude, that Chriſt ſpeaks not here, with reference to the future, but only to the preſent time, *viz.* That then at that time when the body is killed, that *then* the ſoul is not killed.

One would think it impoſſible that any thing more could be objected againſt ſo plain an Argument, from ſo clear a Text; and yet I have known ſome very confidently affirm, There is no force in this of *Mat.* 10. 28. Becauſe the Evangeliſt, *Luk.* 12. 4, 5. In relating the ſame diſcourſe of our Lord to his Diſciples, ſpeaketh no ſuch matter, as that the Soul cannot be killed, but only ſaith in general, that, after the Perſecutor hath killed the body, he can do no more. But, in good earneſt, tell me, Is not the Goſpel of *Matthew*, as well as of *Luke*, Scripture? Yea, ſay you; but, Scripture that is clear, muſt interpret that which is dark. True. But tell me, Is not that which more particularly related, more clear than that which is more generally related? For inſtance, *Matthew* ſaith *chap.* 26. *verſ.* 34. *Before the Cock crow, thou ſhalt deny me thrice.* This is more general. *Mark* ſaith, *chap.* 14. *verſ.* 30. *Before the Cock crow twice, thou ſhalt deny me thrice.* Tell me, Muſt *Mark* that ſpeaketh more particularly of the number of times, *the Cock was to crow*, interpret that of *Matthew*, where that circumſtance is wholly omitted; or elſe *Matthew* interpret *Mark*? Surely *Mark*, that ſpeaketh more particular, muſt interpret the general expreſſion of *Matthew*.

So here: *Luke* ſaith, that when the Perſecutor hath killed the body, after that he can do

no

no more: *Matthew* is more particular, and explains what that *no more* is, which he can do, *viz. He cannot kill the Soul*; It is evident then that *Matthew* muſt be the Interpreter of *Luke*, and not *Luke* of *Matthew*.

But, to gratifie theſe Diſputers a little, let us grant that *Luke* is to interpret *Matthew* in this place; and now let us ſee how he makes *Matthew*'s words more intelligible than they ſeem to be as ſet down by him. Think, as if you heard *Luke* commenting on the words in *Matthew*, in this wiſe, It is true, ſays he, my fellow Evangeliſt records the words of our Lord, as if he had made a diſtinction of the life of the ſoul from the body, and as if the life of the ſoul could not be deſtroyed by the Perſecutor, though the life of the body might. But thoſe phraſes have no ſuch meaning, for in very truth, the ſoul of man is of ſuch a nature, and ſo united to the body, that it cannot be ſeparated; and when the one dyes, ſo dyes the other; and when one is killed, ſo is the other: but the plain meaning of our Lord is, *Fear not them that can kill both body and ſoul, but after that cannot caſt both into Hell.* I will now ask, Whether *Luke* is not in this explication made to give *Matthew* the lye: for, Is this to interpret ſuch a phraſe? *They cannot kill the ſoul*; to ſay, It is to be meant, but, *they may kill the ſoul*: If to deny the truth of a Propoſition be to interpret it, then this may go for an interpretation. But it being ſo little leſs than blaſphemy, to put *Luke* upon ſuch a contradiction; I conclude, that *Luke* never meant leſs, than *Matthew*; though he expreſſeth

ſeth leſs; and ſo much for the clearing up this fourth Argument. The Concluſion being this, that, Since it is certain that, the Souls of men cannot be killed, they muſt therefore be Immortal.

ARGUMENT V.

Math. 17. 3.

And behold, there appeared unto them Moſes *and* Elias *talking with Him.*

TErtullian, in his Book, concerning the Reſurrection of the Fleſh, ſpeaking of this place, in *Mat.* ſaith; * *Moſes* indeed appeared in the form or ſhape of fleſh, not as yet raiſed; but *Elias* in his own real body, which never dyed. Hence, you may conceive, what was the ſenſe of the Primitive Church, concerning this Text, and likewiſe what they believed, as to the Immortality of ſouls.

* *Moſen quidem in imagine nondum-receptæ carnis; Eliam verò in veritate nondum-defunctæ, apparuiſſe:* Tertul. *in lib. de Reſ. carnis.*

Now, thus I argue: If *Moſes* was alive, and ſpake with *Jeſus*, many hundreds of years after he was dead, and in body buried; then may, and do, the ſpirits of Men, live in a ſeparate ſtate, from their dead bodies. The Antecedent is in the Text, *viz.* that *Moſes* was alive, and talking with *Chriſt*; and it is apparent, that this was many hundred years after he was buried,

for he dyed before the *Iſraelites* entered *Canaan*, and was then *buried*, as appears (*Deuter. ult.*) and yet here we find him alive.

Now either he muſt be alive in Spirit (and ſo thought *Tertullian*, and ſo the Church in thoſe firſt times) or elſe his body was raiſed. I know, ſome do conjecture the latter; but it is but a Conjecture, and hath nothing in Scripture, on which they can clearly found it. And therefore it is more likely, *Moſes* appeared in Spirit; and therefore his Spirit dyed not with his body, but was Immortal. And if he lived in Spirit, when his body was dead and buried, then do the ſpirits of all men, which is the conſequence; the Reaſon is, becauſe the Spirits of all other men, are of the ſame nature with that of *Moſes*, and therefore as capable of living out of the body, as his did. The Concluſion is this, that therefore the Spirits, or Souls of men, dye not with the body, but are Immortal.

ARGUMENT VI.

Luke 16. 22, 23.

22. *And it came to paſs that the Beggar dyed, and was carried by the Angels into Abrahams boſom: the rich man alſo dyed and was buried.*

23. *And in Hell he lift up his eyes, being in Torments*, &c.

I Will not ſpend time in the inquiry, Whether this be a Parable, or a real Story, for it makes little to our purpoſe, whether it be the one, or the

the other: for if it be granted, it is a Parable; it muſt likewiſe be granted, that Parables are ſhadows of diſcourſe, by which are ſet forth, things that are real and ſubſtantial: But it is moſt probable, it is a Parable, if it were for no other reaſon, than that *Beza* ſaith, that in a moſt ancient Code, and an other Manuſcript, which he had, the ſtory is introduced, with theſe words, ἔτερα δὲ καὶ ἑτέραν παραβολὴν, that is, He ſpoke another Parable. *There was a certain Man*, &c.

However it be, ſure I am, that *Tertullian*, *Auguſtine*, and the reſt of the Fathers of the ancient Church, did much build their faith (of the Soul's Immortality, and of Mens happineſs, or miſery, immediately after Death, before the Judgment of the great Day) upon this Scripture: *Iræneus*, among the reſt, is ſo confident, that Chriſt here ſpeaks of Souls in a ſeparated ſtate from their bodies, that he ſtrains all the Sinews of his wit, to accommodate every circumſtance of the Parable to a ſeparate Soul; not doubting to aſſert, that a Soul out of the body is a figured ſubſtance, and hath its ſeveral Organs anſwerable to thoſe of the body, as eyes, and mouth, and tongue, and hands: but this is more than the Text can bear him out in, except it were certain that the Text were hiſtorical, and not parabolical; as it is not.

Again, though it be true, Eys and Tongue are attributed to the Soul of the rich man in Hell, yet that is no Argument, that a Soul hath any ſuch parts; for, Why may not corporeal mem-

bers be attributed to a Soul, or Spirit of a man, as well as to God, who is the Father of Spirits? and yet it follows not, that either God, or the Soul of man hath any ſuch members, properly ſo called. But hence yon may learn how far theſe Fathers, with the Church of thoſe firſt times, were, from believing that the ſouls of men dyed with their bodies.

Sicut Deo ſolent aſcribi actus corporei; ita & animis à corpore ſolutis ſimili Figura. Quare non ſatis

certum eſt argumentum quod Irenæus *&* Tertullianus *hinc petunt, ut probent poſt mortem in animo manere lineamenta quædam corporis & ſimulacra membrorum.* Grotius *in locum.*

But let us look into the meaning of the Parable, which when we have found out, our Argument from thence will proceed more clearly.

By *Lazarus*, the poor yet godly man, is ſignified the whole Generation of the righteous, that have gone thorow many temptations and tribulations, ſuffering many hard things from the hands of wicked men.

By the rich, yet voluptuous and cruel man, is ſet forth the generation of the wicked, proſpering and flouriſhing in this World, with outward bleſſings.

By *Abraham*'s boſome, whither the Angels carried the poor Man's Soul when he dyed, is meant a place of great pleaſure and happineſs, which is reſerved for all the righteous, when they have finiſhed this life: for, Laying in the boſome, (which was the cuſtomed way or manner of feaſting among the *Jews* (and ſo it is ſaid *John* lay in Chriſt's boſom, that is; when he ſat at meals, *John* lay there) ſignifies a feaſting-poſture,

ſture. Certainly then by *Lazarus* his lying in *Abraham's* boſom, is ſignified a man of great joy and pleaſure, as is uſually expreſſed at Feſtival times. By Hell or *Hades*, whither the rich wicked Man's ſoul went, is meant a ſtate of great miſery and torment, as the Parable expreſſeth; and this is the portion of the Cup, of which the righteous God will make all the wicked to drink. The extream heat of Tongue, and vehemency of thirſt, which the rich Man's ſoul deſires to have allayed with a drop of cold Water, (which is a torment that men in the heighth of Feavers can beſt gueſs at) is purely parabolical, and ſignifies moſt aptly the great torment of a Soul in this ſeparate eſtate. And ſo his lifting up his eyes in torment, and ſeeing *Abraham* and *Lazarus*, and his praying to them for relief, may ſignifie no more, than that in this miſery the Souls of wicked men will have the eyes of their mind opened, and thereby will be thoroughly convinced, that thoſe godly poor men which they ſo deſpiſed and abuſed, when on Earth, were infinitely wiſer and better Men than themſelves, as well appears by that bleſſedneſs, God hath advanced them to in the end, and that miſery inflicted on them; and that in this other ſtate, they are as much above them, as they on Earth were above thoſe: So that they will now be convinced, the caſe is quite altered, the godly poor were once begging at their gates, and now they find themſelves in thoſe ſtraits that they have more cauſe to come a begging to them: but it's to no purpoſe. It is not permitted to the godly, in this Paradiſe, to adminiſter

any comfort to the wicked in Hell, there being a great Gulph betwixt them.

Having now opened ſo much of the Parable as relates to my preſent buſineſs; The Queſtion that remains, is this, Whether the Lord hereby intended to ſignifie that ſtate of happineſs the godly do enjoy, in ſpirit, immediately upon the diſſolution of the body, or that which they ſhall enjoy in ſoul and body at the end of the World, after the Judgment of the great Day is over; and ſo, Whether the wicked in ſoul go immediately to Hell, and continue there, in a ſtate of torment till the general Reſurrection, or do continue in the Grave in a ſtate of death and feel no Torment till they receive the Sentence of the great and laſt Day of Judgment?

To this Queſtion, I affirm, that it is very evident, that the Lord Jeſus in this Parable, intends to ſet forth an immediate ſtate of happineſs for the ſouls of the godly, and an immediate condition of miſery for the ſouls of the wicked; which the one and the other enter into, ſo ſoon as their bodies are diſſolved by death: which I prove by theſe Arguments.

1. If Chriſt ſpeaks of either of them entring (juſt upon dying) the one into happineſs, the other into miſery, without the leaſt word or ſyllable of an intervening Reſurrection of the body, then he is to be taken to mean an immediate ſtate of joy or miſery after death: but the former is true; take a view elſe of the whole Parable, and tell us where any thing of a Reſurrection is intimated, as an antecedent to either

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of theſe ſtates. I cannot find any word therein looking that way, but I find much to the contrary, (as I ſhall ſhew preſently): which being true, the conſequence is clear, *viz.* that then the Lord Jeſus is to be underſtood, as meaning an immediate ſtate of happineſs or miſery. For how ſhall we elſe know his meaning but by his words; and what words can well be more plain to expreſs ſuch an immediate ſtate; than theſe, *The poor man dyed, and was carried to Abraham's boſom; the wicked man dyed, and* ſtrait we have him *in Hell:* he ſays not, they were raiſed, and ſo went to happineſs or miſery, but they dyed, and ſo went.

2. In the next place. If Chriſt ſpeak of the rich Man's being in Hell whilſt he was buried, then he muſt ſpeak of a miſery the wicked are in, ſo ſoon as they dye and go hence, before the Reſurrection: The Reaſon is this, becauſe the bodies of men at the Day of Judgment will be conſidered, as raiſed from the Grave, and not as buried, but there the rich man is ſaid to be buried, and yet in torment, which cannot be ſaid of him after the Reſurrection; Now, that it is clear that Chriſt ſpeaks of the rich Man's being in torment, to wit in Soul, whilſt he was buried, *viz.* in body, there needs no more than the words of the Text to evince it; where it is ſaid, *The rich man dyed and was buried.* Mark that, *was buried*, and what follows; and, *In Hell he lift up his eyes*: What, was he in Hell in torment, and yet buried? How can that be? It is not poſſible it ſhould be, except you will ſay with us, that he was buried in his body, and

was in Hell in his Soul; which is the truth. I conclude therefore upon this Reason, that the Lord Jesus in this Parable intended to set forth a condition of misery for the souls of the wicked at death, and consequentially of joy for the godly, as soon as their bodies are dissolved, that is, before the general Day of Judgment: Again,

3. If after Death, the godly are in a state of joy, and the wicked are in a state of misery, even whilst they have Brethren and Kindred, under the Teachings of *Moses*, and the Prophets, then are they not, in every part of them, dead in their Graves, sleeping there till the general Resurrection, and Day of Judgment: But Jesus Christ, in this Parable, speaks of the godly, under the Person of *Lazarus*, to be in a state of happiness after death, in *Abraham*'s bosom; and of the wicked, under the Person of the rich man, to be in a state of misery and torment, even whilst some of them have their Brethren and Kinsfolks under the Teachings of *Moses*, and the Prophets: Therefore the godly, and the wicked, after death, are, in some part of them, in a state of happiness or misery, before the Resurrection, or the great Day of Judgment. The consequence is clear, because the godly are taken into Heaven, soul and body, and the wicked soul & body thrown into Hell at the last Day, which according to these men is the only time of reward and punishment. Then the World will be burnt up, and neither the one, or the other, will have Brethren on the Earth, under the instructions of *Moses*, for that would imply the continuance

nuance of the day of grace, but the day of grace will be ſhut up with the end of the world: Now for the Aſſumption; that, is cleared by the words of Chriſt in the Parable. When the wicked rich man is ſuing for warning, to be given to his Brethren, from one going from the dead; The anſwer is, they have *Moſes* and the Prophets. Mark, it is not ſaid, they had *Moſes*, but they have *Moſes*, that is, they have the Law of *Moſes*, and the Doctrin of the Prophets, to teach them to eſcape this place: Each part of the Argument being thus cleared and confirmed; I ſhall now confidently conclude, that therefore the Souls of good and bad, after death, enter into a ſtate of joy or miſery, and this before the Reſurrection, and therefore are their Souls immortal.

He that ſhall well weigh theſe three Circumſtances of the Parable, (from whence I have drawn three Arguments, to prove that the ſtate of happineſs allotted for the godly, and that of miſery for the wicked, are ſtates immediately entered into at death) and yet ſhall think the Lord Jeſus meant thereby, only to ſet forth the joy or miſery, to be attained or ſuffered in the ſhutting-up of the great Day of Judgment; ſuch an one will appear to me a man of a ſtrange conceit. For, with what poſſibility can we imagin that the Lord Jeſus was not ſufficiently aware, that his Diſciples to the Worlds end would diligently ſcan over every word, and winnow every ſyllable and circumſtance of his diſcourſe, as containing in them the treaſuries of all truth, reſpecting his Kingdom on Earth,

Earth, and likewiſe the World, that is to come; and think you then, if he ſpake all things with this caution, that he would have formed a Parable in this manner with ſuch circumſtances, as I have argued from, as ſeem ſo directly to lead his Diſciples to the belief of a ſtate of joy and miſery, betwixt the Concluſion of this life, and the final Sentence of the Day of Judgment, and yet underſtood nor meant any ſuch matter? How this may comport with the faithfulneſs of his Prophetical Office, I ſhall leave it to conſiderate honeſt men to judg.

ARGUMENT VII.

Luke 23. 42, 43.

42. *And he ſaid unto Jeſus, Lord remember me when thou comeſt into thy Kingdom.*

43. *And Jeſus ſaid unto him. Verily, I ſay unto thee. To day thou ſhalt be with me in Paradiſe.*

IF men were not intoxicated with their own conceits, and proudly puffed up with the apprehenſion of their wit and ability, of maintaining what they have once taken up, though upon never ſo ſlender grounds, I ſhould think there were enough in this Text to put an end to this controverſie, which carries ſo great evidence in it for the Souls immortality, as ſeems to me uncontrollable, except by ſuch that are poſſeſſed with a ſpirit of contradiction.

The Verſes, now named, contain the Thief's Peti-

Petition, and Christ's answer thereto. The Petition hath two Parts; *First*, The thing begged or petitioned for, and that is, that *the Lord would remember him*; he says not in what, he meant not surely any great honours, for he was not so unmindful of his own unworthiness, through his past flagicious life; but this only he asks, that *Christ would remember him*, *Sciens regium esse, aliis benefacere*, knowing it was the part of a Prince to do good to others. *Secondly*, Here is the time when he desireth that he would remember him, and that is, ὁταν ἔλθῃς ἐν τῇ βασιλείᾳ σου, *when thou comest in thy Kingdom*, which nothing differs, says *Grotius*, from εἰς βασιλείαν, *into thy Kingdom*, for those Prepositions are used promiscuously among Writers. It is very credible, that this Malefactor had heard that Jesus Christ had profest a claim to a Kingdom, though not of this World, and by this it is very evident, that he firmly believed his Title was good; and this stirred him up to beg favour of him, when he made entrance thereinto.

To this, Jesus Christ maketh an Answer, with a *Verily, verily, I say unto thee*. By which is meant, that Christ was about to say some great matter, as the Re-duplication of those words do imply.

His Answer hath two parts exactly fitted to the parts of the Thief's Petition. The *first* is an Answer to the thing petitioned for, and that was some favour, not named what, but such as pleased Christ to give: and this Christ promiseth, and withall, specifieth what he will bestow upon him at his desire, and that is, *he shall be*

be with him in Paradiſe. The word [*Paradiſe*] ſaith *Pollux*, is a word properly belonging to the *Perſian* Language, whoſe Obſervation *Grotius* approveth of, as true, though the *Greeks* by cuſtom have adopted it into their own; ſignifying thereby, a pleaſant Field, Orchard, or Garden: and ſo the *Septuagint* doth ſometimes tranſlate the *Hebrew* word פרדס by the word Paradiſe, as ſignifying a Garden. Let it be farther noted what *Grotius* hath obſerved, that after the times of *Eſdras*, when the ſtate of Souls after this mortal life, began to be ſpoke of in proper diſtinct names; the *Hebrews* did uſually call that ſtate of Felicity, wherein pious Souls, ſeparate from their bodies, did enjoy before the Reſurrection, גן עדן *the Garden of Eden*; which is of the ſame ſignification, for the main, with this of Paradiſe, which, as I ſaid, ſignifies a Garden, or pleaſant Field: whence there is frequent uſe of this word among the *Talmudiſts*, as in their Prayer for their dying Friends: תהי נפשו בגן עדן that is, Let his Soul be in the Garden of *Eden*, or, as we ſay, in Paradiſe; who liſts to ſee more of theſe Quotations, let him read *Grotius* on this Text. Therefore it cannot be denyed, but the Thief, as he was a *Jew*, hearing the Lord ſpeaking of Paradiſe, and adding thereto the time deſigned for ſuch a ſtate, *viz. to day*, death now being at hand, he could not but underſtand thereby that ſtate wherein the Souls of *Abraham*, *Iſaack*, and *Jacob* were, as the *Jews* did certainly believe.

Paradiſum nominamus locum divinæ amœnitatis, recipiendis Sanctorum ſpiritibus deſtinatum. Tertull. *adverſus gentes*, pag. 78.

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The former part of Chriſt's anſwer reſpects the ſecond part of the Thief's Petition, and that is the time when he would be remembred, and that was, *when he came into his Kingdom.* To this Chriſt anſwers, that [to day] he would remember him in the thing he asked, and that he ſhould find ſo much to his comfort, for he ſhould *to day be with him in Paradiſe.* Chriſt here promiſeth more than the Thief asketh; Thou askeſt, (as if he had ſaid) *that I ſhould remember thee when I come into my Kingdom*, but I will not make thee ſtay ſo long, but the firſt-fruits of thy hoped-for happineſs, I will give thee this day, quiet thy ſelf, *A morte ſtatim te divina ſolatia expectant*, Heaven's joys attend thy departing Soul.

The words thus opened, the Argument for the Soul's immortality is clear: If Chriſt and the Thief were in Paradiſe, that ſame day in which they dyed, then were their Souls immortal. The reaſon of this conſequence is this, becauſe their bodies were dead, and either hanging on their Croſſes, or taken down and diſpoſed of to ſome Grave or Sepulcher: now, neither Croſs, nor Grave, nor Sepulcher, where their dead bodies were, can be called Paradiſe, therefore they muſt be, in Soul, in ſome other place, a place of pleaſure, for ſo Paradiſe importeth, and therefore muſt be alive out of their bodies, to enjoy thoſe Paradiſical pleaſures. The Antecedent is in the Text, and needs no proof, for Chriſt ſays, *They ſhould both be in Paradiſe that day*; therefore it is certain, that they were. The concluſion is this, that becauſe their

their Souls were in Paradiſe that day, therefore their ſouls (and ſo, other mens ſouls) are immortal.

Here is but one Objection againſt this Argument, which I have met with, which yet is ſo uncouth an one, which when you hear, will make you think thoſe men of little conſcience, or much ignorance that urge it. *Peſſime fecerunt*, ſaith *Grotius*, they have done very evilly; they are *Nimium audaces*, they are bold men, ſaith *Beza*, who, to evade the force of this Text, do adjoyn σήμερον, ſignifying *to day*, to the word *I ſay unto thee*, and there fix the diſtinction-point; as if *to day* was only the deſignation of the time when Chriſt made the promiſe of Paradiſe, and not the time of the Thief's enjoying the thing promiſed, *viz.* Paradiſe; This is a boldneſs inſufferable for men to preſume to place and tranſplace the points which are notes on purpoſe to point out the ſenſe of Scripture, and this *ad libitum*, to pleaſe themſelves in their phanſied Opinions; theſe men will make their Opinions the Rule of Scripture, and will not ſuffer Scripture to be a Rule to their Opinions. Says *Beza*; In all the *Greek* Copies that ever I ſaw (and they were not a few) the comma, or point, is placed betwixt *thee*, and the word *to day*. And one Copy, (as he farther addeth) hath the word ὅτι connected to σήμερον, and ſo it is thus read, *Verily, I ſay unto thee,* ὅτι, *That this Day thou ſhalt be with me in Paradiſe.* And, ſaith *Grotius*, the *Syriack* pointeth betwixt *thee* and to day, as the *Greek* Copies do. And now think, Whether it be honeſtly done for theſe men to pervert

pervert Scripture ſo manifeſtly, by altering the point, to make it to ſpeak quite contrary to what it doth, the point remaining, where it doth in all *Greek* Copies. I conclude therefore, (notwithſtanding this Objection, which is in its force next to nothing, and in its ground or conſequence worſe than nothing) that, as the Soul of Chriſt, and the penitent Thief were immortal, ſo are the ſouls of other men. And this is my Seventh Argument.

ARGUMENT VIII.

Luke 23. 46.

And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my Spirit; and having ſaid thus, he gave up the Ghoſt.

THis was Chriſt's laſt Petition, which (in the body) he put up to the Father, and doubtleſs was heard in the thing he prayed for, and it was the very next moment before his dying, or being dead; and ſuch a like phraſe is uſed in the Prayer of *Stephen*, juſt before his death, *Lord Jeſus* (ſaith he) *receive my Spirit*; which is a Prayer of the very ſame import with that of Chriſt's: I do not remember any ſuch phraſed Petition, put up by the one or the other, or any elſe, in Prayer, but juſt at the moment of dying: and certainly, then we ought to expect therein ſome emphatical ſignification, which I cannot conceive to be any thing elſe, but

but this, *viz.* That the Spirit or Soul of *Jesus*, and of *Stephen*, having a particular life appropriated to them, which their Persecutors could not deprive them of, either by the Cross, or a shower of Stones, and therefore being to survive their bodies, the one commits his Soul into the hands of his Father, and the other prays Jesus to receive his into his keeping, where the one and the other, were both confident they would be safely lodged, in despight of what Devils could do to them in that other state, notwithstanding that ill usage they had experienced from bloody men in this state of flesh: which interpretation of the words, if it be true, as I am confident it is, there is nothing can scarce be imagined more clear, wherein the immortality of the souls of men is expreſt, for if their spirits were kept safe, notwithstanding the havock their Persecutors made of their bodies, they must needs be then in as good or better state, than whilst in their bodies; which they would not be, if they were dead with their bodies; for it is far better for the Soul to be alive in the body, than to be dead in the Grave. But that this interpretation, I have given you, is the true and genuine meaning of the Text, I will offer these farther Reasons for the proof thereof.

1. Because in this interpretation there is no word or phrase in the Text, that seems any ways wrested or stretched to a signification contrary to the proper meaning thereof.

2. Because, this was the sense, the Fathers of the Church, next after the Apostles, put upon this

this Text; I will instance in one by Name *Justine* in his Colloq. with *Tryphe*, to this purpose; In this, saith he, our Lord gave to us an example, to teach us what we should pray for, at our departing out of this life, which is this, That the Almighty God would divert the evil Angel or Devil from medling with our Souls. ἵνα μὴ νικᾶ ἡμᾶς πρὸς τῇ ἐξόδῳ τοῦ βίου γινώμεθα τὰ αὐτὰ ἃ αἰτῶμεν τὸν Θεὸν τὸν ἅπαντων ἀποστρέψαι πάντα αἰωνίως πονηρὸν ἄγγελον μὴ λαβέσθαι ἡμῶν τῆς ψυχῆς.

2. Because, Spirit (as it is here used by Christ) cannot in any probability of solid interpretation (which mainly lyeth in comparing one Scripture with an other) mean any thing different from the sense, wherein *Solomon* useth it, *Eccles.* 12. 7. when he saith, *Then* (meaning at death) *shall the dust return to the dust, as it was:* and, *The spirit shall return unto God that gave it.* For, what more usual, than for Christ, in his sayings, to refer to old Testament-expressions; and I am pretty confident, he here so doth; And it is probable, that holy *Stephen* did herein imitate his Master: which if true, as I make no doubt, it is then certain, that both Christ and *Stephen* here meant by Spirit, that part of man, *viz.* his immortal Soul, that separates from the body at death, and which returns to God, when the body returns to the Earth. That this is *Solomon's* meaning; I have fully proved in an Argument, that I drew from that Text.

3. By Spirit, in this Text, must be meant that part of man, that survives the body, commonly called the Soul, or else it must be somewhat else;

for ſomewhat it muſt be, and that of ſome more than ordinary worth, that both Chriſt and *Stephen* are ſo careful to put into ſo ſafe a cuſtody. Now, if it be not what I ſay, tell me what it is. What, is it the Breath? I have proved already, that the breath is nought elſe, but the common Air tunnell'd in and out, at the Noſe, by the help of the Lungs; and, Can you find out nothing of more worth, for a dying Saviour, to commit into the hands of his Father for ſafety, than the laſt blaſt of Air he breathed? I pray, to what end ſhould the Air, or breath, be ſo carefully committed to God for ſafety? Is there any fear of its periſhing? The Air in which we all breathe, is the very ſame, that it was before Chriſt breathed in it, neither in greater ſafety or danger. Or what, Is it, The life of the body? That it cannot be, for what Chriſt commended to his Father to keep, and what *Stephen* deſired *Jeſus Chriſt* to receive, was doubtleſs kept and preſerved, but ſo neither was the life of the one's, or the other's body, for both were killed; Perſecutors, as Chriſt hath taught, may kill the body: Therefore it was ſomewhat elſe, that doubtleſs was preſerved. Or what, Is it the dead Carcaſs, the whole Man, body and ſoul, dead together? Nor can it be this, for the word is πνεῦμα, and anſwers to the *Hebrew* word רוח both of them ſignifying a Spirit; which is never taken in all the Bible for a dead Carcaſs, though ψυχὴ an other word, the *Hebrews* uſe to ſignifie a ſoul, may be ſo taken. If therefore, *Spirit*, the word Chriſt uſeth, can neither be taken here for this or that, or the other, nor any elſe

elſe you in reaſon can name, different from what I have given: (as I am confident you cannot); Then may I, in reaſon, take it to ſignifie, that immortal ſubſtance of man, called his Spirit, which at death ſeparates from the body, and continues in a ſtate of life; which if it doth, then is the Soul of man an Immortal Beeing, which is the thing I was to prove; and ſo much ſhall ſerve for this Eighth Argument.

ARGUMENT IX.

Rom. 8. 10, 11.

10. *And if Chriſt be in you, the body is dead becauſe of ſin; but the Spirit is life becauſe of righteouſneſs.*

11. *But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you; he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies, by his Spirit that dwelleth in you.*

ME-thinks this truth of the Soul's Immortality doth very clearly ſhine in the evidence of this Scripture. It is certain that the Apoſtle in this Chapter is ſetting forth the great benefit which all true believers receive from Jeſus Chriſt, and the Holy Spirit: *Firſt*, From Chriſt, by dying for us, *Verſ.* 3. And, *Secondly*, From the Holy Ghoſt, by living in us, *Verſ.* 9. and thereby cleanſing us from fleſhly mindedneſs, *Verſ.* 5. The great Bleſſing received from the one and the other, conſiſts (as he telleth us,

Verſ. 2.) in a deliverance from the Law of ſin and death. By Law ſome perhaps underſtand the Law of the firſt Covenant given to *Adam*, called *a Law of Sin*, becauſe it prohibited ſin, but gave no ſtrength againſt ſin; and called likewiſe a *Law of Death*, as it threatned death, under the condemnation whereof, we all do lie, by reaſon of tranſgreſſion. Others take this Law for the Law of *Moſes*, which by prohibiting ſin, and thereby giving us to ſee the perverſneſs and ſinfulneſs of our natures, which were fully bent to the doing thoſe things the Law did forbid, and becauſe it thus laid open to men the ſinfulneſs of their natures, was called a Law of ſin; and the ſame Law called a Law of death, as it ſentenced the Tranſgreſſors thereof to death.

Now, ſays the Apoſtle, from this Law, in both theſe reſpects,(1) From it as a Law of ſin we are delivered, by Chriſt dying to expiate the guilt of ſin, and by the Spirit helping us to abſtain from the filth of ſin. And likewiſe (2) we are delivered from it, as a Law of death: *Firſt*, By Chriſt dying for us: *Secondly*, By the Spirit begetting that righteouſneſs in us, which we loſt in *Adam*, for the loſs of which we are ſubject to death; but, by the reſtauration thereof in us, by the Holy Ghoſt, we are reſtored to that Image of God which is an earneſt of immortality or life, (as the Apoſtle calls it) which by ſin we loſt.

But here preſently ariſeth an Objection: But, if we are by faith deliver'd through Chriſt, and the Spirit of Chriſt, not only from Sin, in the guilt

guilt and filth, which the Law forbids, but from death too: How comes it to paſs that believers die, as well as others? To this the Apoſtle Anſwers in theſe Verſes, (which I have ſet down) as the head of my Argument.

The Anſwer, as it there lyeth, conſiſts, *Firſt*, of a Conceſſion, *viz.* that it is true, that believers, as well as others, die; but then, *Secondly*, by way of Exception, he tells us, it is only as to their body, *The Body indeed is dead*, or thus it may be rendred, The body indeed may be a dead body, as the *Greek* well beareth it: τὸ μὲν σῶμα νεκρὸν, And why? becauſe of ſin, this is; becauſe death was threatned for ſin, and is therefore executed upon the believer, as upon others, he having been a ſinner, as others: But then, ſays he, The ſpirit is life, or the ſpirit lives, (ſo, ſays *Beza*, do ſome Copies render it) that is the ſoul of the believer, being the other part of the believer liveth, ſo that death raigneth not over every part. And if you ask, How comes the Soul thus to over-live the body, the Apoſtle tells you, it attaineth that bleſſing of immortality, by vertue of that righteouſneſs through Chriſt, which is begotten in her by the Spirit of God, and given as an earneſt that we ſhall not die; ſo that, as by unrighteouſnes, man became a mortal Creature, bound over to death in his body, and to a ſpiritual and eternal * death in ſpirit; ſo by righteouſneſs the ſpirit firſt is advanced to a bleſſed ſtate of immortality, though the body dies and is diſſolved.

* Note, *By Death in Spirit I mean only a death of ſin, and a death of miſery, which is the nature of the ſecond death; and not for a ceſſation to live.*

But had the Apostle here stopped, there would an other Objection have risen, which he was well aware of, and therefore proceedeth to suggest it, and to give it an Answer. But some might say, But shall the spirit only of a man regain its immortality, and not the body too: this will argue, that we receive not as great a deliverance by *Christ*, as we received loss by the first *Adam*; for in him, by sin, we lost the Soul and Body too. To this the Apostle Answers, that though the spirit doth live when the body is dead, yet the body shall not always remain mortal: for, that Spirit of Jesus that first sanctifies the Spirit, and continues it in life and happiness, shall in due time, by his Almighty Power, quicken our mortal bodies, which he can easily do, and hath given an experiment or proof thereof in a like case, *viz.* when he raised Christ from the dead. I make no question, but this is the very sense, and genuine meaning of the Text, and am the rather confirmed therein, because *Paræus*, *Beza*, D. *Hammond* consent.

There is but one Objection that I can think of, that ariseth against this interpretation, and it is this; If, say you, this only be the reason why the Soul or Spirit of man liveth, because of righteousness implanted in her by the Spirit of God's in-dwelling; Then without this righteousness the spirit of man would be mortal, as its body is; and consequently all the souls of wicked men are still mortal.

The Answer is easie: I do acknowledg that the Souls of wicked Men are in a sense subject

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to death, that is, to be miſerable, for ſo death is taken in Scripture: for, what is that ſecond death of the wicked in Hell, after that great Day, but a being miſerable? for they ſhall not be ſenſleſsly dead, but be tormented Night and Day, that is a moral death: for to be miſerable in Scripture-phraſe is called death; and this being granted, the meaning of the Text is clear: That the Spirits of believers, becauſe of righteouſneſs, ſhall live, that is, ſhall be happy, though their bodies die, which none of the ſouls of wicked men can be, for though they live out of their bodies, yet it is a miſerable life, a life as bad as death, and ſo not worthy of that ſweet name of Life.

Having thus cleared up the Text, by giving you its meaning; *I* proceed now to lay down my Argument, thence to prove that the Soul of man dieth not with the body; as thus, If the Soul of a believer dieth not when the body dieth, then is the ſoul of man of ſuch a nature, as can live without the body, and ſo immortal: But the ſoul of a believer dyeth not when the body dieth: *Ergo.* The conſequence is evident and needs no proof, for they that ſay the ſoul is mortal, ſay, that both the believers and unbelievers ſouls are mortal; and certainly, ſince that the believer and unbeliever, as to the humane nature, conſiſting of ſoul and body, are the ſame; it follows from the immortality of the one, that the other likewiſe is immortal: That which is to be proved, is the Aſſumption, *viz.* That the ſoul or ſpirit of the believer dieth not when his body dieth; which thus I prove:

That part of the believer, that is not ſubject to the Law of death, ſhall not die: but the ſpirit of the believer is not ſubject to the Law of death: *Ergo*, the Spirit of the believer ſhall not die. The major is clear; becauſe, what ever death is executed on man, is by vertue of the condemning power of the Law of death; but where the Law is diſcharged, there it cannot be executed: but it is diſcharged, as to the ſpirit of the believer: therefore it cannot be executed upon his ſpirit, and ſo it cannot die. This *I* will prove now, in confirming the minor propoſition, which is this, That the Spirit or Soul of the believer is not ſubject to the Law of death; and this I prove from the Text: where it is expreſly ſaid, that the body dieth, becauſe of ſin, that is, becauſe of that ſin committed, for which the Law threatned death, ſo that the death of the body, is plainly the effect of that curſe of the Law of death; but, ſaith the Apoſtle, by way of exception, it is not ſo with the ſpirit, for that is life or liveth, and why? becauſe of righteouſneſs or holineſs created therein, by the in-dwelling of the ſpirit of God, which is the earneſt that God giveth to her, that the Law of death ſhall not be executed on her. So that if the Apoſtle here aſſerts, that the body of the believer dieth, as the fruit of ſin, with an exception of the ſpirit of a believer, which is priviledged there-from, becauſe of righteouſneſs, it is equivalent, as if he had ſaid, that the body only of a believer, and not his ſpirit, is ſubject to the Law of death, which was the propoſition to be proved. Which if it be clear, as I am confident

confident it is, it will then follow, that, If the Spirit of a believer is not ſubject to the Law of death, then certainly it will not die (for nothing can kill it but the Law, by reaſon of ſin) from which Law being diſcharged, as appears from the Apoſtle's diſcourſe, it is evident then, that the Soul muſt remain Immortal.

Obj. But ſome perhaps may ſay, My argument proceeds upon a wrong interpretation of the Text, and therefore is unſound: for, what if the Text, by *body*, here meaneth, the body of ſin, as ſometimes in other places it is uſed.

I anſwer, It is an interpretation that is flat non-ſenſe, to ſay that the Apoſtle in this Text, by *body*, meaneth the body of ſin: for, by the body of ſin, as diſtinguiſht from a natural body, can be meant nothing, but thoſe natural and habitual diſpoſitions in man to ſin; now I pray you, what ſenſe is there in this, for to ſay, The ſinful nature of man is dead, becauſe of ſin? Is ſin ſuch an enemy to ſin, as to be the death of it? Now we know that ſin killeth and deſtroyeth the natural body of man, but I think no man can underſtand how ſin can be the death of ſin? But again, This interpretation is againſt the plain meaning of the Apoſtle in this Text, as he explaineth himſelf in the Verſe following, where he telleth you what kind of body he meaneth, when he ſaith, that it is dead, or ſhall die, becauſe of ſin, by telling you that it is that body, that mortal body that ſhall be raiſed again by the power of the Spirit, which raiſed Chriſt from the dead. That of Chriſt which was raiſed, was his natural body that was dead,

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and therefore it is our natural dead body that anſwers thereto, that ſhall be raiſed. Now that which he ſaith in this 11. *Verſe* ſhall be raiſed, in the *tenth Verſe* he had told you that it dyed, and the cauſe why? becauſe of ſin. I conclude therefore that my interpretation is genuine, and the other abſurd: and that therefore my Argument from thence is firm, and the Objection againſt my Argument is formed upon an abſurd interpretation, and contrary to the context; and therefore muſt be of no force.

What remaineth therefore, but to wind up all, which will amount to thus much: That from what I have ſaid, it is evident, that the Law of death is executed only on the Body of a believer, which mortal Body ſhall be raiſed at the laſt day; but that his Soul ſtill liveth, and therefore dyeth not with the Body, but is immortal.

ARGUMENT X.

2 Cor. 5. 6, 8.

6. *Therefore we are always confident, knowing that whileſt we are at home in the body, we are abſent from the Lord.*

8. *We are confident, I ſay, and willing rather to be abſent from the Body, and to be preſent with the Lord.*

IN theſe Verſes now named, the Apoſtle gives us an account of his own, and alſo of the confidence of the Church of Chriſt in his time, of

of the truth of those Propositions therein asserted. He says not, I am confident, but, We are confident, including therein himself, with the whole Church of Jesus Christ.

Now the Apostle's confidence implies not only the certainty of his perswasion of the truth of that there asserted, but likewise concludeth a certainty of the thing it self, as being somewhat that to him seemed very clearly and fully revealed. And doubtless the vehement asseveration of his own, and the Church's confidence in this matter, (as appears by the repetition thereof, We are confident, saith he, *Vers.* 6. And again says, we are confident, *Vers.* 8.) is an Argument of the weightiness of the point here asserted, as if it highly concerned his, and the rest of the Churches consolation: of which so much as to doubt, were a sin unsufferable, and not becoming a Christian.

Now what the truth is, here asserted with such confidence, we shall farther enquire; As it lieth in the Text, it is this: That whilest we are at home in the Body, we are absent from the Lord, *Vers.* 6. And again, *Vers.* 8. That, as a consequence thereon, That both he and all believers were therefore willing to be absent from the Body, and present with the Lord.

When the Apostle saith, *We are confident*, by *we*, he understands the Soul or Spirit of himself, and the Soul or Spirit of the rest of the believing Church, and this by a Figure (familiar in Scripture) of the whole for the part; which being granted, the Argument proceeds thus. If by *we*, the Apostle means the Soul of him, and his

his brethren, which he affirms at death will be absent from these Bodies, and be present with the Lord; then at death the Souls of men separate, and are immortal: but the former is true, therefore the latter. The reason of the consequence is this, Because to be with the Lord in a state of separation from the Body, can imply no less than a state of felicity in this separate state, and without life there can be no felicity. The Antecedent I prove, *viz.* that the Apostle by *we*, means only the Souls of him with his brethren, which is the main thing in the Antecedent to be cleared, for the other part thereof is most evidently expreſt in this Text, *viz.* that this *we*, upon the absence from these Bodies are present with the Lord. That by *we*, the Apostle must needs mean only the Souls of him and his brethren, is evident: for what else is that of the Saints that is so at home in their bodies, that whilst it remains in these homes is absent from the Lord, and when it absents from these Bodies, is with the Lord, except their souls? name the thing if you can: for the word *we* must either mean their Souls, as I assert, or their bodies, or their whole man. Not their bodies only, for that would impose non-sense on the Apostle; for how can the Saints Bodies be at home in their bodies, or absent from their Bodies, and it is as strange gibberish, to say, that thereby is meant, the whole man-hood of the Saints, for how can the whole man-hood, consisting of Soul and Body, be said to be at home in one part, *viz.* the body, or absent from it? Can the whole of any thing be contained in but

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part of the ſame thing? what more impoſſible? It remaineth therefore that the Apoſtle by *we*, only meaneth the Souls of the Saints, which when they die, go to the Lord, and are in a far bleſſeder condition, than whilſt they were in theſe bodies. Notwithſtanding this is ſo clear, yet have I heard one of theſe baffled Diſputers of this World endeavour to evade this Argument, by telling us, that by *Body* here is meant the body of ſin.

And ſo do I too, if by the body of ſin, they mean this earthly body, that is made ſubject to death, through ſin: but this helps them not, for that is the thing I have been proving, That the Spirits of the Saints, whilſt at home in theſe mortal bodies, are abſent from the moſt bleſſed preſence of the Lord Jeſus.

But, if by the body of ſin, they mean thoſe habitual diſpoſitions of the heart to ſin: I ſay then they impoſe a meaning quite contrary to the intendment of the Apoſtle, for he ſpeaks of the ſubſtantial body of earth, *Verſ.* 1. But the body of ſin in this ſenſe is a metaphorical improper body, a meer accidental thing. And who, I pray, ever call'd the diſpoſitions of the Soul to ſin, to be the Saints home, and their Tabernacle? Notwithſtanding this Objection, I therefore conclude, that, according to the Apoſtle's divinity, the Souls of the Saints, at death, go to Chriſt.

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ARGUMENT XI.

2 Cor. 12. 2, 3, 4.

2. *I knew a man in Christ some fourteen years ago.*
3. *Whether in the body, or out of the body, I cannot tell, God knoweth.*
4. *How that he was caught up into Paradise, and heard unspeakable words.*

HENCE I argue: What is capable of being separated from the body, and in this separate state to be in *Paradise*, and in this *Paradise* to *hear words spoken*; that must needs be immortal: But the Soul is capable of all this: *Ergo.*

The first Proposition is most evident, nor can I think any can be so shameless to deny it: for, What is it we plead for more, when we would prove the Soul immortal, than that it is capable of living out of the body in *Paradise*, and of hearing, and consequently of enjoying the pleasures of that place?

The Assumption therefore is only to be proved, and that is this; that the Soul is capable *First*, of being separated; *Secondly*, of being in *Paradise*; *Thirdly*, and of hearing words in *Paradise*. All these are linkt together in the Text, and by the Apostle believed to be no more than what his Soul was capable of; as,

First, The Apostle doth evidently suppose his Soul was capable of being separated from his Body, which I prove thus: That which the Apostle (for ought he knew) was actually out of his body, and separated, that he certainly believed

lieved to be capable of being out of the body; for no Man in his wits, would ever make doubt, whether any thing was, which he did not assuredly know had a capacity to be. For, who ever looks upon any thing as uncapable of being, but he will likewise conclude it never was?

But the Apostle doth evidently suppose his Soul was capable of being out of the body: This is plain in the Text, for he says, he did not know, but at that time he was out of the body; for, What of *Paul*'s person was capable of being out of his Body, but his Soul? He cannot mean his whole Person, consisting of Soul and Body, that it could be out of his Body, without it were possible, that the Body could be out of it self; now, if (as I said) there was no capacity in the Soul to be out of the body, it would never have been matter of doubt to him, whether it was so or no, as plainly here it is.

Now as to the second link of the Chain, *viz.* that the Soul is capable of being in *Paradise* in this separate estate, this is evident from what *Paul* here affirms, when he says, that he was caught up into *Paradise*; but in what manner he was in *Paradise*, whether his whole man, Body as well as Soul, or whether but that part of him, which was capable of being out of the body, that he professeth he was ignorant of; but, that he was in *Paradise* after the one or the other manner, that he was confident of. Now say I, If *Paul* was only capable of being in *Paradise* in his whole man-hood, Soul and Body; then he did but childishly doubt, whether he was there in any other way: for if the Apostle had been of

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the mind of our Adversaries, he would have peremptorily concluded, that he was, for certain, personally in *Paradise*, since that he was not capable of being there in any other manner: But since he doth doubt, whether it was not rather in a state separate from the body, it is certain, he did believe it might be possible it was so, and no otherwise; and therefore it is clear, the Apostle lookt on his Soul, out of the body, capable of being in *Paradise*, which is the second thing to be cleared.

The last thing to be shewn is, that the Soul in *Paradise* out of the body, is capable of hearing of things there said; this likewise the Apostle doth evidently suppose the soul, out of the body, to be capable of; for he says he did hear in *Paradise* unspeakable words. But whether he heard them personally, or only in a state of soul separate from the body, that he knew not. Now say I, If *Paul* did not look on his soul out of the body, capable of hearing such words, he would never have made question about it, but concluded it was in Person, but he doubts, therefore it is certain that the Apostle believed the Soul capable of hearing unspeakable words in *Paradise*, while out of the Body; and say I, if of hearing them, then is she in a separate estate, capable of enjoying the pleasures of that place, and so of severing the body, which is all I contend for, whil'st I am about to prove her Immortality.

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ARGUMENT XII.

Phil. 1. 21, 23.

21. *For to me to die is gain.*-------

23. *For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt, which is far better.*

THe Apoſtle here affirms, *Firſt*, that *Death is gain*; *Secondly*, that to die, or depart hence, is far better than to live here; *Thirdly*, gives the reaſon, why it is ſo much better to depart hence, than live here, becauſe in departing hence, *he ſhall be with Chriſt.*

My Argument hence is this: If *Paul*'s Soul was immortal, then are all Mens ſouls immortal (for *Paul* was a man as other men are, and their Souls in this reſpect of the ſame kind with his:) But *Paul*'s ſoul was immortal: *Ergo.*

Which I prove thus; If *Paul*'s ſoul was in a far better condition at the death of his body, than when it lived therein, then was his Soul immortal: But (I aſſume) *Paul*'s Soul was in a better condition when his Body was dead, than when alive. Which I prove thus, That which gain'd by the death of his body was much better out of the body, than in the body; that is plain: But *Paul*'s Soul gain'd by the death of its body: therefore it was in a much better condition out of the body, than in. That he gain'd by death is evident: *Firſt*, becauſe he ſays, *to die is gain*: *Secondly*, becauſe his Soul, he ſays, at the death of the body, would obtain ſuch a being with

Chriſt, that he had not in the body; ſo I conclude the whole Argument thus: If the Soul obtain ſuch a preſence with Chriſt at the diſſolution of the body, which is more excellent than that preſence ſhe had with Chriſt in the Body, then ſhe is by the Bodie's death a gainer; if ſhe is a gainer by death, then ſhe is in a better condition out of the body than in the body; if ſhe is in a better condition out than in, then ſhe is more happy out than in, and if more happy out than in, then ſhe is alive as well out as in, and therefore immortal, becauſe nothing but what lives can be ſaid to be happy.

All that can be ſaid againſt this Argument, is this, that *Paul* ſpeaks not a word in this Text of his Soul, but only of himſelf, his whole Man, Body and Soul: and that it is not fair for me to argue a greater happineſs of the Soul only at death, from his ſpeaking of a better condition, that Himſelf ſhould enjoy at death.

To this I reply: That *Paul* muſt, in this Text, when he ſpeaks of himſelf, only be underſtood, as intending his Soul, which is the more noble part of himſelf; my reaſon is, becauſe death could not poſſibly be a gain to his Body, which was one part of himſelf, nor could death (that he was certain would bring his Body to the Grave) bring him to a more bleſſed preſence with Chriſt, than he enjoyed here whilſt alive.

Yes, (perhaps you will ſay) but it will: for after death comes the Reſurrection, and then *Paul* ſhould enjoy a more glorious preſence of Chriſt, than he did whilſt he lived.

To this I reply: Such an interpretation as this, firſt

firſt perverts the Text; for *Paul* ſays, that *death is gain*, and you ſay nay, but *to riſe is gain*: no queſtion but there was a great gain *Paul* expected at the Reſurrection, but he is not ſpeaking here of what he ſhould enjoy at the Reſurrection, but of what he ſhould enjoy when he died, for then, as he ſays, he ſhould be with the Lord, which was far better than to live here.

Again, Such an interpretation as yours, perverts the whole ſcope of the Apoſtle, if you conſider theſe words with their Context; for, ſuppoſing the Apoſtle to intend in theſe words an enjoyment of Chriſt, no ſooner than at the Reſurrection; the reaſon which he gives the *Philippians*, is not ſufficient to bear him out in the choice he makes of a preſent dying: for thus you bring him in reaſoning: All my care is, O ye *Philippians*, that Chriſt may be glorified in my Body, whether by life or death, *Verſ.* 20. but I would chooſe rather, that he may be glorified by my death, which he ſaith, *Verſ.* 23. is far better, though I acknowledge, ſays he, that if I live, he may therein likewiſe be glorified: but, ſuppoſe the *Philippians* had askt him: But why *Paul* do you rather chooſe to glorifie Chriſt, by ſuffering death for him out of hand, rather than to live with us? Why (as you would have *Paul* to anſwer) becauſe at the great Day of Judgment, I ſhall be with Chriſt, but if I ſtay with you any longer, I ſhall thereby be deferr'd from ſo bleſſed an enjoyment. This, I ſay, is a reaſon ſo lame and falſe, that nought but ignorance or impudence could affix it to the words of ſo great an Apoſtle; for it is

moſt certain, that whether he had lived longer or ſhorter, dyed ſooner or later, it could neither have haſtned or retarded his preſence with Chriſt at the Reſurrection; for, tell me, what if he had lived till the Day of Judgment, would that have any ways obſtructed his preſence then with Chriſt? I conclude therefore, that the bleſſedneſs or gain by dying, the Apoſtle ſpeaks of, is not that gain to be expected at the Reſurrection, but of a gainful enjoyment of Chriſt in Soul, immediately upon his dying; And what is that which follows from all this, but, That the Soul dies not with the Body, but, if holy, doth immediately go to Jeſus Chriſt?

ARGUMENT XIII.

Coloſ. 1. 19, 20.

19. *And it pleaſed the Father, that in him ſhould all fulneſs dwell.*

20. *And (having made peace, through the blood of the Croſs) by Him, to reconcile all things to himſelf; by Him, I ſay, whether they be things in Earth, or things in Heaven.*

LEt it be obſerv'd, that the Apoſtle ſpeaks here of a Reconciliation made by the blood of Chriſt: All ſuch Reconciliation ſuppoſeth enmity, all enmity betwixt God and the Creature ſuppoſeth ſin (for without ſin there can be no enmity, without enmity there is no reconciliation to be made with blood): this being

ing premiſed, the argument for the Soul's immortality proceeds thus.

Thoſe Souls of men that were in Heaven (when the Apoſtle writ this Epiſtle) were immortal, (for what ſhould they do there, if they were dead): But there were Souls of men in Heaven, when the Apoſtle writ this Epiſtle: Therefore the Souls of men are immortal. That there were Souls of men then in Heaven, I prove by this reaſon, becauſe the Apoſtle doth roundly affirm, that there are things in Heaven reconciled by the blood of the Croſs: but there are no ſuch things in Heaven reconciled by the blood of the Croſs, except they be the Souls of ſome holy men that went hence; the reaſon whereof is plain, becauſe there are no things in Heaven that were ever at enmity with God, or ever had ſinned againſt him, as to give cauſe of any enmity, except the ſouls of men; and they indeed on Earth were guilty of ſin, which ſin cauſed enmity betwixt God and them, which enmity was removed by the blood of the Croſs.

Now let us ſee what you can ſay to this Argument.

I have heard ſome endeavour to evade it thus: By things in Heaven, (ſay they) are, in this place, meant Angels, who are in Heaven, who are reconciled to men on Earth: for ſin having cauſed an enmity betwixt God and men, it cauſed alſo an enmity betwixt Angels and Men; how Chriſt having reconciled men unto God, did likewiſe reconcile them to Angels.

But this cannot be the meaning of the place, for the Apoſtle ſays not, that Chriſt reconciled

things in Heaven to things on Earth, but he says, that things in Heaven and things on Earth, were both reconciled unto God. Now, I still ask you, What are these things in Heaven, that are reconciled unto God? except it be the Souls of the Saints departed: and if they be those reconciled things, then are they immortal; for, if they were dead, What should they do in Heaven?

ARGUMENT XIV.

Heb. 12. 23.

We are come to the Spirits of just men made perfect.

THe Apostle in this, with some foregoing and other following *Verses*, is most evidently describing the great glory of the Gospel that believers then were called to partake of; I call the things here described, in a peculiar manner, the glory of the Gospel, in opposition to that of the Law, to which the Apostle opposeth it, because they are more fully revealed by the Gospel than ever they were under the Law: for though God was known under the Law, yet he was not then known to be so gracious and merciful, as since the Revelation of his Son Jesus; and though Christ the Messiah was known then, yet was not the new Covenant, nor his being the Mediator of it, so well understood then, as since his manifestation in the flesh; and though the Saints then believed a Heavenly Country,

try, and ſought it, yet that Heavenly Country, the new *Jeruſalem*, was never ſo fully opened, and the glory thereof ſeen, as ſince the coming of Chriſt: and ſo when the Apoſtle ſays, we are come to the blood of ſprinkling under the Goſpel, meaning the blood of Jeſus, ſhed for expiation of ſin, and reckons it among the glories of the Goſpel-diſpenſation; we are not ſo to underſtand him, as if it was not revealed to the Saints under the Law (for it was revealed both in Type and Propheſies) but that way of Revelation was not ſo clear, as when the ſubſtance of thoſe Types was manifeſted, and thoſe Propheſies of him fulfilled, as they were in Chriſt's actual dying: So again, though God was known then to be the Judge of all, yet he was not fully underſtood, as that he intended to judge all, in and by his Son Jeſus; or what was the reward and puniſhment he intended to aſſign to the godly, or to inflict on the wicked, for theſe things were very obſcurely revealed under the Law; Again, though God had a Church then under the Law, and all believers had then the priviledge of being members of that Church, yet that Church then was but a Church of Children, kept under the Pedagogie of the Law, in a compare to the firſt-born Church of the Goſpel, that then actually exiſted, when the Apoſtle writ, whoſe revelations and priviledges did wonderfully excel all the glories of the *Jewiſh* Church.

And laſtly, though it is evident that the immortality of the Spirits of juſt men, and their glory was likewiſe revealed under the Law, as

appears from those Arguments I have taken out of the old Testament, yet was it not so fully then revealed, as under the Gospel by Jesus Christ (who hath eminently brought life and immortality to light) as I have cleared by many Arguments drawn from the expressions and doctrine of Christ and his Apostles.

Having thus opened the Text, my Argument thence for the Soul's immortality, will be this.

That which the glorious Gospel doth reveal as true must be certainly true, (that is plain, for it would be no glory, but dishonour to the Gospel, to tell a lye): But the glorious Gospel doth reveal this as true, that the Souls or Spirits of men are immortal, therefore it is a very great truth, that they are immortal; Now that the Gospel doth reveal this as true, that the Spirits of men are immortal, I prove thus. Those souls or spirits of men, which the Gospel revealeth to be alive out of their bodies, those the Gospel revealeth to be immortal: but the Gospel revealeth, that the souls of just men are alive out of their bodies: therefore the souls of men are immortal. The *major* is clear, for if souls are alive, though their bodies be dead, it is certain they did not die with their Bodies, which is all the immortality which I plead for: But say I, (which is the *minor*) the Gospel revealeth, that the spirits of just men are alive out of their bodies, which I prove thus; Those Souls that the Gospel reveals, as made perfect, those must needs be alive, for there is no perfection in Death. But the Gospel revealeth, that the spirits of just

juſt men, out of their bodies, are made perfect; yea, and the Apoſtle reckoneth this revelation amongſt the glories of the Goſpel, and this I prove from the Text, where the Apoſtle enumerating the excellencies of the Goſpel-revelations as above the Law, reckons this as one, that we are brought to the more knowledge of Spirits of juſt men made perfect, and (if we believe) of being ſuch that have a right to their ſociety, which we ſhall have in poſſeſſion when we depart hence.

To this I know you will anſwer, that it is true, the Apoſtle indeed doth here ſpeak of the *Spirits of juſt men made perfect*, but he ſays not that they are made perfect out of their bodies, which I affirm.

What I affirmed, I will now prove.

If the Spirits of juſt men here mentioned, be not the Spirits of Juſt men here living in bodies on Earth, then the ſpirits here mentioned are ſpirits out of their bodies, (this is ſo plain, that none can deny): But I affirm, that the ſpirits, the Apoſtle here ſpeaks of, are not the ſame with the Spirits of the godly here dwelling in bodies upon the Earth, which I prove thus: becauſe all the ſpirits of juſt men in bodies on Earth, at that time when the Apoſtle writ, made but up the general Aſſembly and Church of the firſt-born, whoſe names are written in Heaven, which he had (*Verſ.* 23.) brought into the reckoning of the priviledges of the Goſpel-ſtate: this Church on Earth (whoſe names only were writ in Heaven) comprehended all the ſpirits of juſt men in bodies, and therefore muſt the

Apoſtle

Apoſtle, in this place which follows, by *ſpirits of juſt men*. mean ſuch that were out of bodies, except you will bring in the Apoſtle tautologiſing in his enumeration, ſaying, We are brought to the Church of the firſt-born, for of neceſſity it muſt be ſo, if by the ſpirits of juſt men, be meant here no more than thoſe that lived in thoſe men, that made up that Church of the firſt-born.

But *ſecondly*, by Spirits of juſt men here in the Text, cannot be meant the ſouls of the godly in Earthly Bodies, becauſe no ſuch Souls are made perfect. For this Apoſtle *Paul* that in all probability writ this Epiſtle, (as is lately, I had almoſt ſaid, demonſtrated in the late learned Exercitations of Dr. *Owen*) had one of the beſt Souls then living; and yet he profeſſeth, he was not as yet made perfect: therefore by ſpirits of Men made perfect, the Apoſtle muſt mean Spirits out of their bodies.

But (ſay you), What if by *ſpirits of juſt men* the Apoſtle means the ſtate of juſt men at the Reſurrection of the dead, for then they will be ſaid to be made perfect?

I anſw. That the Apoſtle cannot mean by Spirits of juſt men made perfect, the very men themſelves conſiſting of Souls and Bodies united at the Reſurrection, I affirm for theſe Reaſons.

1. Becauſe, the Apoſtle ſpeaks of ſuch ſpirits that are at preſent made perfect, not that ſhall be; the perfection juſt men ſhall have at the Reſurrection is not preſent, but to come.

2. There can be no reaſon imaginable, why the

the Apoſtle, if he intended to expreſs here the Reſurrection of the juſt at that day, why he ſhould appropriate the perfection, then to be enjoyed, only unto the *ſpirits* of juſt men, whenas, it is certain, their *Bodies* alſo ſhall be eminently made perfect: yea, and if it be obſerved, you will find that when the Scriptures ſpeak of the glory of the Saints in that day, they do very eminently inſiſt on the glory of their bodies raiſed: it is not therefore likely the Apoſtle ſhould here mean the perfection of the whole man, to be enjoyed at that day.

3. The Apoſtle cannot mean the perfection of the whole man at that day, becauſe I do not remember that (ever throughout the Scriptures) when Spirit is joyned with Man (as it is here, *viz.* the ſpirits of juſt men) that ever it is taken for the whole man, but conſtantly, but for that one part which is the ſoul: but at the reſurrection more than the ſpirit, which is but part of man, ſhall then be perfect: therefore the Apoſtle muſt here mean the perfection only of the ſpirits of men, which they enjoy when they depart hence; and if perfect when they depart hence then are they alive, and if alive then are they immortal.

ARGUMENT XV.

Heb. 11. 39, 40.

39. *And these all having obtained a good report, through faith, received not the promise.*
40. *God having provided some better thing for us, that they without us should not be made perfect.*

THis seems a very obscure Text, especially applyed as a proof of the Soul's immortality; and the rather for this cause, that some have hence pleaded for the Soul's mortality: But, reading *Cameron's Myrothecium*, and meeting there with a singular exposition on this place, relating to this present point, which seemed to my understanding the cleareſt that ever I read on the same Text; I could not but render it to the consideration of the judicious Reader, with the strength of that Argument, which may be drawn from thence, for the confirmation of this present point.

It is evident, that the Apostle here speaks of some special promise, that the Patriarchs had received, the fulfilling whereof they never lived to see, which the Apostle, with the rest of the Church of Christ, did then live to see made good in that day, when the Apostle writ: being that better thing, (as he says in the Text) which God had provided for us: Now, what should this promise be, but that, of the manifestation of the Son of God, and the work of our Redemption by him? which was the most illustrious promise of the whole old Testament given to the

the Fathers; At whose manifestation God intended to perfect his Church, as to the revelation of his whole will and mind concerning their Salvation, and this is the perfection (whereof the Apostle in this Text speaks) wherewith the present Church in his time was perfected.

Now the great difficulty that remains in the Text, is this: How can it be said, that they (who died in the faith of this promise) are made perfect (with the then present Church) by the fulfilling of that promise, in the manifestation of the Son of God, and the full revelation of the will of God, concerning the way and manner of Man's salvation by him?

To which difficulty the learned *Cameron* answers. *Etsi enim Paradoxum id nonnullis videatur, verum tamen est,* that is, It may seem strange, but it is true. As, says he, the great mystery of God manifest in the flesh, and of our Redemption wrought out by him, was not known unto Angels clearly and fully (for they always were desirous to peep into this mystery) until Jesus Christ did really come to accomplish this work, and then was their knowledge hereof perfected: So was it also with the spirits of those deceased Patriarchs in Heaven; they were with Angels kept in the dark until then, but then also they received a perfect understanding thereof with Angels; Now, what reason have any to question the truth hereof? for, since it as evident the Angels knew more of this great mystery at Christ's coming, than before, Why should not the Spirits of just men in Heaven know more

of

of it likewiſe? ſince it more concerned them to know it, than the Angels, as having a greater ſhare therein, than ever the Angels had, or were capable of having.

My Argument hence is this.

If the Souls of the Patriarchs, who died before Chriſt came into the fleſh, were alive in the Apoſtles days, which was after Chriſt was come, then thoſe Souls died not with their bodies, but are immortal. But the former is true, therefore the latter. The former, which is the Antecedent, I prove thus: If the Souls of the Patriarchs knew Jeſus Chriſt, and the myſtery of Redemption at that time, when the Apoſtle writ, more perfectly than they ever knew that myſtery when living on Earth; then were their Souls alive at that time when the Apoſtle writ. The reaſon of the conſequence is clear, becauſe dead Souls cannot increaſe in knowledge.

The Antecedent I thus prove; If the Patriarchs Souls were made perfect with the Apoſtle and that preſent Church, in the knowledge of that myſtery of Chriſt, then they knew Jeſus Chriſt, and the myſtery of Redemption more perfectly, than whilſt they lived on Earth. But the Antecedent is plainly implied by the words of the Text, where it is ſaid, that they died in the faith, not having received the promiſe, that they might not be made perfect without us; and what doth that imply, but that they were made perfect with us: This could not be in body and ſoul, for their bodies were in the Grave, therefore in Spirit, which was in Heaven.

The Antecedent being thus cleared, the conſequence

ſequence is moſt certain, which is, that then the Souls of the Patriarchs knew Chriſt more plainly in the Apoſtles days, than they did when they were alive in their bodies; and if ſo, then they were alive; and if alive, then were they immortal.

To evade this Argument, Some have ſaid, that by the Promiſe here ſpoken of, is meant the promiſe of the Reſurrection; and the Perfection here ſpoken of, is the perfection of the whole man at the Reſurrection, for then, they ſay, will the Church of the *Jews*, and the *Gentiles* be perfected together; and that therefore what I have ſaid from this Text, is of no force, as being grounded on a wrong interpretation of the Text.

To this I anſwer, that neither the Promiſe, nor the Perfection here mentioned, can poſſibly be referred to the Reſurrection, my Reaſon is this: becauſe according to this interpretation of the words, there is one difficulty in the Text will never be explained, and that is this. The Apoſtle ſpeaks of ſuch a promiſe, which he calls *ſome better thing*, which God had provided for the Chriſtian Church above whatever the Patriarks enjoyed; but neither the promiſe of the Reſurrection, nor the thing promiſed, which is the Reſurrection it ſelf, could be truly called a better thing, provided by God for the *Gentiles* above what the Patriarks had; for the Patriarks, or *Jewiſh* Church had the promiſe of the Reſurrection, as well as the Chriſtian Church, and the performance they will have as ſoon; but Where then is that *better thing?* Till you can

tell

tell me what it is, I will conclude, that your interpretation is false, and that mine is true, and that the Argument built thereon, for the immortality of the Soul, is therefore firm.

ARGUMENT XVI.

1 Pet. 3. 19, 20.

19. *By which also he went and preached to the Spirits in Prison.*

20. *Which sometimes were disobedient in the times of Noah.*

TO wave the interpretation of the Papists on this Text; I shall give you that of the generality of the Reformed Churches, which is this: The Apostle having said that Jesus was put to death in the flesh, yet was quickned by the Spirit; by *Spirit* is here meant, either the Holy Ghost, or the God-head of Jesus, by vertue whereof he was raised in his body again to life; he proceeds to tell you, what Jesus had done, besides this, either in or by the Holy Ghost, or by vertue of his God-head, and that is this: by It, that is his God-head, or Holy Ghost, he preached to the Spirits now in Prison, that is the Souls of men in Hell, which Spirits or Souls, though now Prisoners, yet were sometimes on Earth (as particularly) in the days of *Noah*, at which time Christ, God, or the Holy Ghost, in, and by *Noah*, preached to them, but they were disobedient to that preaching, and

are

are therefore now in Priſon, bound over with the Devils to the great Day of Judgment.

If this interpretation be true, then are the Spirits of men immortal: for, Spirits in the Priſon of Hell, were Spirits alive, for the Priſon of Hell is a place of puniſhment; but Spirits that are dead, cannot be ſaid to be in a place of puniſhment.

I do confeſs, there are ſome learned men that give an other ſenſe of this Text; which if true, will ſomewhat weaken my Argument from this place, though it will not altogether overthrow it; Say they, By *Spirits in Priſon* is meant the Souls of wicked men of the old World inhabiting their fleſhly bodies, as ſo many Priſoners in filthy Dungeons or Priſons; or as ſo many ruſty Swords in their ſcabbards: ſo called, becauſe ſo abominably defiled with the luſts of the fleſh, and ſo ruſtied with eaſe and ſloth, that they were fit for nothing but vengeance, which was executed on them in the Flood.

Now, be it ſo; Who cannot but ſee that the Apoſtle doth evidently, by ſuch a ſimilitude, intimate a real diſtinction, and likewiſe a ſeparability of thoſe Spirits from their Bodies: for there are no Priſoners ſo alive in Priſons, but they have a capacity to live out of them; nor are there any Swords ſo in their Scabbards, but its poſſible to draw them forth, nor will they be leſs real Swords out, than when they were in.

But I ſuppoſe this Interpretation will as little pleaſe the Adverſaries of the Soul's Immortality, as the other. That ſenſe which I have heard aſſign'd by ſome of them to this Text,

is this; That by Spirits, in this Text, are meant Dead men, and by Prison, the Grave; which men when alive, say they, were disobedient in the times of *Noah*.

But this sense can by no means be admitted, for these Reasons: Because, I never remember, through all the Scripture, that *Spirit* is used to signifie a dead man, nor indeed to signifie a living man, much less one that is dead: and it were very strange, that this word Spirit should be used so very many times to signifie the living soul of man, and never but in this place to signifie a dead man: It is not probable; it rather looks like a shift, and therefore must not be admitted.

Now if this last Sense of theirs be false, then hath it not weakned what I have said from this Text, for the Soul's Immortality; but if the first be true, then no Text can be more clear: For, if but the second is true, the Argument is still highly probable.

ARG.

ARGUMENT XVII.

Revel. 6. 9, 10, 11.

9. *I ſaw under the Altar the Souls of them that were ſlain for the Word of God.*.....

10. *And they cryed with a loud voice ſaying, How long O Lo d Holy and true, doſt thou not avenge our Blood on them that dwell on the Earth?*

11. *And white Robes were given unto every one of them, and it was ſaid unto them that they ſhould reſt yet for a little ſeaſon, until their fellow ſervants alſo, and their brethren, that ſhould be killed, as they were, ſhould be fulfilled.*

IN this Prophetick Scheme, was preſented to *John*, not only the ſad calamities, that by perſecutions had befallen the faithful ſervants of Jeſus Chriſt; but what ſhould farther befall thoſe that remained: And withall here is preſented the rewards thoſe received that had been ſlain already for the Word of God; with a promiſe from the Lord, that he would in due time execute vengeance on their Murderers, and thoſe alſo that ſhould be the murderers of their Brethren.

This Scheme was laid in, or about, the Temple: for *John* ſaw therein an Altar, whether this Altar was the Altar of Incenſe, or whether that of Burnt-offering, learned Men therein do differ, but it makes not much to our buſineſs, whether the one or the other: This is clear, that under the Altar *John* ſaw the Souls of them that were ſlain for the Word of God, lying there like the

ſlain Beaſts, at the foot of the Altar, ready to be offered in Sacrifice; by Souls, I conceive, is here meant their dead Bodies: for in the *Hebrew* Dialect, as I have ſhewn, Soul is ſeveral times taken in Scripture for a dead Body, and whereas it is ſaid, theſe Souls cryed for vengeance, it muſt be meant in that ſenſe, as *Abel*'s blood was ſaid to cry from the Earth againſt *Cain*: So Dr. *Hammond*, and learned Mr. *Mead*.

Hitherto, the Text ſeems to ſtand Neuter in our cauſe, ſpeaking nothing for us, or againſt us.

But now let us come to the latter part of the Viſion, which gives *John* an account of the anſwer God gives to theſe loud-crying Souls under the Altar, and of God's dealings with them at preſent for their ſufferings for his Word's ſake.

Verſ. 11. *And white Robes were given to every one of them.* Mark: this was firſt done to them, before any anſwer was returned. Certainly the Scheme muſt be now ſomewhat chang'd, for it were very improper to preſent thoſe ſlain Saints under the Altar with *white Robes*, (for what ſhould dead Carcaſſes do with Robes, except they were white winding ſheets, which none will be ſo wild as to imagin); for, *white Robes* always ſignifie triumphal Garments: therefore, ſay I, thoſe Souls, that juſt now ſeem'd to *John* to lie as dead Sacrifices at the foot of the Altar, muſt now be preſented to him as alive, fit for the reception of ſuch a magnificent Gift, as theſe *white Robes* were. And then follows the Anſwer to theſe now-robed Saints, which is this, that *they ſhould reſt yet*: that is, they ſhould patiently wait

wait till the wicked Perſecutors on Earth ſhould have fill'd up the meaſure of their ſin, by ſhedding more blood of their fellow-ſervants on Earth; and then God would avenge himſelf upon all his, and their enemies together.

My Argument hence, is this.

If the Souls of the Martyrs are triumphing in joy and glory, then are they not mortal, nor did they die with their bodies (this is clear, for there is no triumphing in the Grave): But the Souls of the Martyrs, or thoſe ſlain for the Word of God, are triumphing: this I prove thus, Thoſe that had, and have their *white Robes* given them, they are triumphing in joy and glory: But the ſouls of the ſlain had and have their *white Robes* given them. The *minor* is in the words of the Text, [and to every one was given *white Robes*]; the *major* is as clear, becauſe to have *white Robes* given, and to have this honour of Triumph given them, is all one, for they differ but as *ſignum* and *ſignatum*: *white Robes* is the ſign, the honour of triumph is the thing ſignified thereby.

But to this you may poſſibly ſay, It is true, we read that *white Robes* were given them; but it is not ſaid, thoſe *Robes* were given to their ſouls and ſpirits.

I anſwer: Since you grant that the *white Robes* were given to them after they were ſlain, you muſt needs alſo grant, that they were given only to their ſouls; becauſe the body could have no ſhare in them, for they were returned to duſt by the cruelty of their Perſecutors; therefore the *Robes* muſt only be given to their ſouls or ſpirits.

But say you, the meaning may be only this, that, These *Robes* shall be given them at the Resurrection. This is your last Subterfuge, but it will not hide you.

First, Because the Text says, They were given them speaking of an action, as then done, and not of somewhat to be done at the end of the World.

Secondly, And the Text speaks of these *Robes* given, even whilst their Brethren were to be farther persecuted on the Earth; but, after the rewards given to the Saints at the last Day, there shall be no more persecution: those blood-hounds will then have lost their scent, and withall will be tyed fast enough in Chains, from any such works, as Persecution. Thus you see how insignificant your Objections are. It remaineth therefore, that, If the Souls of the slain Saints are triumphing, then were they not slain with their Bodies, but are alive in glory.

ARGUMENT XVIII.

Revel. 15. 13.

13. *Blessed are the dead that die in the Lord from hence-forth, yea saith the Spirit, that they may rest from their labours, and their works do follow them.*

WHat ever the meaning of these words may be, certainly their sense must be exceeding weighty, being so solemnly attested by the Spirit of God: *Yea, saith the Spirit.*

The

The ſenſe whereof I conceive to be this, the Holy Spirit of God, who is by Office the Saints Comforter, in theſe words is about to cheer up their hearts againſt the fear of death (whether it be more natural or more violent) for the ſake of Chriſt, and his truth; and, in order hereto, He, *Firſt*, in a general way pronounceth the Saints, conſider'd as dead, to be bleſſed (by bleſſedneſs he muſt needs mean happineſs, & all happineſs implies joy, and all joy implies life) But then he proceeds to ſhew wherein this bleſſedneſs of the dead conſiſts, and that is, *Firſt*, a freedom from the toil, labour, and Perſecutions of this World. And *2dly*, in the rewards they ſhall receive from the Lord for their works done here, (for, by *their works following them*, muſt needs be meant the rewards for thoſe works: And *laſtly*, he ſtates the time from whence theſe particular bleſſedneſſes ſhall commence, and that is from the time of their being dead, which is plainly implyed by the ſubjoyning of that word *hence-forth*. The meaning of the Text being thus opened, the Argument thence will be this.

If the dead in the Lord do from the time of their being dead commence a bleſſedneſs, not only in reſting from their labours, but likewiſe in being rewarded for their works; then do they continue to live in ſome part of them, which is their ſpirits, and conſequently their ſpirits dye not with their bodies, but are immortal. The reaſon of this conſequence is plain: for, though (upon the ſuppoſition, they were wholly dead in ſoul and body,) it might be ſaid that they reſted

from their labours; yet can it not be truly ſaid that they obtained a Bleſſedneſs in ſuch a reſt: *Firſt*, becauſe to be wholly dead, is to be wholly under a curſe; for, death is a curſe, and no bleſſing: *Secondly*, becauſe Beings wholly void of life, can neither be capable of bleſſedneſs or miſery: for, Who-ever called a Clod of earth, or a Poſt, happy or miſerable?

Again, if (upon ſuppoſition that the dead in the Lord were wholly dead, ſoul and ſpirit) they could not be ſaid to be bleſſed in any reſt from their labours; much leſs could they be ſaid to be bleſſed with a reward for their works, as the Text implyeth, when it ſays, that *their works do follow them*. For, theſe rewards muſt needs be ſomewhat more than a bare ceſſation from labour. And what ſhould theſe rewards be, but a commencement of that eternal life, which is the great promiſe of the Goſpel, which is begun in the ſouls or ſpirits of the Saints, when they go out of their bodies, as at death they do?

Having thus cleared the conſequence, that which remains to be cleared in the Argument, is the Aſſumption, which is this; That, *the dead in the Lord*, do from the time of their being dead commence a bleſſedneſs, not only in reſting from labour, but likewiſe in being rewarded for their works.

I ſay, This bleſſedneſs here ſpoken of in the Text, commenceth from the time of their being dead, becauſe the Holy Spirit ſaith ſo: when he ſays, *from hence-forth*. What can that ſignifie, but from this time that they dye?

Again,

Again, *the reſt from their labours*, begins from the time they dye (none doubts that); therefore their reward for their works, begins then, for there is but one *hence-forth* in the Text, and applyed by the Spirit to both parts of their bleſſedneſs; therefore both parts of their bleſſedneſs, to wit, both their ceſſation from labour, and rewards for their works, commence from the ſame time, and that is the time that they dye. *Laſtly*, It would be very wonderful, that the Spirit of God ſhould ſo ſolemnly pronounce a bleſſedneſs on *the dead in the Lord*, above thoſe that live on Earth in the Lord, if no rewards immediately followed; becauſe it is what is contrary to the ſenſe of all God's people, and therefore were not fit to adminiſter that comfort to them which the Spirit intended in theſe words: for, Which of the Lord's people had not rather live on Earth under the light of his countenance, proclaiming his glory before a wicked World, though they ſuffer Perſecutions for ſo doing; than to lie as Logs in the Earth, both uſeleſs, and altogether ſenſleſs of God, or any happineſs by Him? Alas, What tell you them of tribulations, to affright them into thoſe dark holes? when that they know, that as their tribulations abound, ſo ſhall their conſolations abound much more.

I conclude therefore, that ſince it is ſo evident, that the Spirit of God doth ſo ſolemnly affirm, that, from the time of dying, the Saints are bleſſed with rewards for their work, as well as a reſt from their labour; therefore they are alive in ſpirit, to enjoy thoſe rewards; and ſo are immortal.

And

And thus shall I conclude my Scriptural Arguments: not that I think the Scriptures yield no more, but because I conceive these already produced, to be abundantly sufficient; for, should I urge that of the Apostle *Peter*, *Acts* 1. 25. speaking of *Judas*, he says, that he fell from his Apostleship, that he might go εἰς τόπον τὸν ἴδιον, *to his proper place*, if you say thereby is meant the Grave: I would fain know why the Grave, that is common to good and bad, when they die, should be so emphatically, by the Apostle, transfer'd to *Judas*, as somewhat proper to him, and this as the wages of so great a sin as Apostasie from his Apostleship, by his tremendous Treason against the Lord of Life and Glory? But if thereby is meant the state of Damned Spirits, as is almost universally believed, (for that singular sense of Dr. *Hammond* is by every one, I think, exploded) you know, what then will become of your opinion of the Soul's Mortality.

Nor can you be certain, but that the vengeance of Eternal Fire, which *Jude*, *Vers.* 7. says the *Sodomites* are suffering, for he speaks in the present tense, but must be meant of the Torments of their damned Spirits: for, since he immediately subjoyns them, as an example of God's wrath, to that of the Devils being in everlasting Chains for their sin, it is likely he means such a punishment as these *Sodomites*; which sure they could not suffer, if their Souls were not immortal: Other places there are, but here are enow.

Theological

Theological Abſurdities, ariſing from this groſs Opinion of the Soul's Mortality.

Firſt, THey that hold the Soul of Man to be Mortal, do withall aſſert, that all the puniſhment God threatned to our firſt Parents for ſin, was only that firſt temporal death of the whole Man, ſoul and body, and that in this condition they ſhould have continued to all Eternity, never to have ſuffered any more.

I ſay, this is abſurd, for theſe Reaſons.

Firſt, Becauſe it is moſt unreaſonable, to conceive that the moſt wiſe and righteous Judge of the whole Earth ſhould not in ſome conſiderable degree proportion his puniſhment for ſin, to his rewards for obedience: But, upon ſuppoſition that the puniſhment threatned for the firſt ſin, was to be no more than thoſe light and momentary pains of the firſt death, there would appear no greater a proportion betwixt that and the promiſe of Eternal Life, than betwixt the exquiſit raviſhments of joy for millions of years, and a ſcratch of a Pin: for the firſt death is no greater compare to the eternal life promiſed in Paradiſe; for the reward promiſed, was not barely an Eternal Life, but an Eternal Life of Pleaſure, (for what is life, without the pleaſure of life?) and what puniſhment then muſt that be, that can hold any proportion to ſuch a reward, but an eternity of pain to be inflicted, which could not poſſibly be inflicted on Man, except his Soul were immortal, or we had ground to believe a Reſurrection of his Body;

of

of the latter of which, the Scripture is silent, and ye likewise deny.

Secondly, It seems absurd to imagin, The punishment threatned, to be no greater than an utter dissolution of soul and body to stupid dust for ever; because, no greater a punishment, seems so vastly short of the nature of that first sin and its demerit. What likelihood is there, that Man, made in so noble a rank of Creatures, but a little lower than Angels; of so beautiful complexion, bearing the Image of God; and of such vast capacities, as to be able to understand his Maker, to love and enjoy him; and for so excellent an imployment, as to give him the honour and glory of all the works of his hands in a reverent and amorous adoration of Him in all; and *lastly*, being one so vastly obliged to his God, by the liberal donation of the use of all Creatures, with a soveraignty over them: I say, What likelihood is it, that God should intend no greater punishment for the slighting himself, and the contempt of all these benefits; than a poor short momentary death? As absurd, as if a Prince should forbid the highest Treason, under no greater a penalty, than a box on the Ear; or should punish parricide with no more than fitting an hour in the Stocks. For, though it be true, these are short of death, which God threatneth; so its true, that a mortal Prince offended is infinitely nothing in compare to the great God, who is offended in our case, which is the reason of the odds.

Thirdly, If this was true that God threatned no farther punishment than this natural death; Then

Then this alſo moſt abſurdly follows, That the poor Beaſts, that were no ways acceſſary to man's ſin, except only, as they were by God's donation, man's Goods, were as ſeverely dealt with for man's ſin, as Man himſelf, who was the ſole Principal therein: for they, for our ſin, are ſick and groan, and die; and man himſelf, ſay you, ſhould have ſuffer'd no more, being the utmoſt extent of what God had threatned. But, doth this beſeem the wiſe and juſt Governor of the World?

Fourthly, If man was only to be reduced to an eternal ſtate of duſt, as the puniſhment of his ſin; then really and truly God intended (except it were in his previous dying pains) not to puniſh him at all: for, that was but to put him in the ſame condition, in which he was before he was made; and that was in a condition of duſt: which ſpeaks him no more miſerable, than if he had never been made. And ſurely none would think, it had been a puniſhment to *Adam*, not to be made at all, no more than it is to thoſe myriads of poſſible Men or Angels that never ſhall actually exiſt.

Fifthly, If this were true, Then the Lord Jeſus that renowned Redeemer of Man-kind, came from Heaven, and became a curſe, and ſuffer'd thoſe unexpreſſible dolors of mind, and exquiſit pains of body, to deliver us from no greater a curſe, than a being reduced by ſin, to no worſe a condition, than we were before God made us out of the duſt (for that, ſay they, was the utmoſt

moſt curſe that was threatned, To be of duſt reduced to duſt, as man was before he was made; but, How wretchedly doth this derogate from the merciful Undertaking of our Redeemer?

Laſtly, If God threatned no farther punishment to the firſt ſin, than the temporal death, and therein included the death of ſoul, as of body; Then, without a revelation from God concerning a Reſurrection of the whole man, it is moſt unreaſonable and erroneous for the ſinful Sons and Daughters of *Adam*, either to hope for any mercy, or to fear any puniſhments for what they do in the fleſh. What is this, but to proclaim to the whole Heatheniſh World, who have not heard of any ſuch Revelation, (as a conſiderable part of the World hath not, or, if they in this Age do, yet they have not in their ſucceſſive Generations); That they have, as in other things, ſo in this, been ſottiſhly ignorant, in either hoping for rewards, or fearing puniſhments after this life; and that they among them have been as wiſe, if not wiſer, that have indulg'd their fleſh, and ſatisfied the luſts thereof, (thongh with the oppreſſion of others) committing all manner of wrong and villany imaginable, for the heightning of their contentments in this life; than thoſe that having been over-awed with a fear of ſome Supream Power (who, they have believed, will not fail to puniſh the unrighteouſneſs of men, in an other life) have therefore in ſome meaſure moderated their deſires, and governed their actions, to the comfort of Man-kind, and not their ruine:

for

for if neither of them had any reaſon to believe the immortality of the ſoul, (they being wholly deſtitute of any revelation concerning a Reſurrection) the moſt wicked were in this the more wiſe, becauſe they feared no puniſhment after this life, as having no ground for ſuch a fear; and the others were the more fools, becauſe they feared, or hoped for that in an other ſtate, which they had no ground to fear or hope: But believe this who that can, I cannot; for when I finde the whole race of Man-kind in their ſucceſſive Generations, under ſuch a ſtrong impreſſion of an other life, and of the immortality of their ſouls, by vertue whereof they have been render'd in ſome meaſure governable, and thereby reſtrained from that ſavage cruelty they in all likelihood would otherwiſe have exerciſed to a greater degree one upon the other, than they have done. I cannot but conclude; but this ſaid Impreſſion (as that of the notion of a God) is connatural, implanted in their natures, by God that made them; and therefore is not to be reckoned among the miſtakes of lapſed Man-kind, but rather amongſt thoſe common notions of the mind, of the ſame nature with the idea or notion of a God, which men are forced to believe (I had almoſt ſaid) whether they will or no: And if it be ſo, then is it a Principle no leſs falſe than debauching, to affirm that the Heathens have in their ſeveral Generations, groundleſly believed the immortality of the Soul, and rewards & puniſhments in another life, having had no revelation of a Reſurrection. And what follows from thence, but that there-

therefore God having impreſt ſuch a notion on Man-kind, as that of the immortality of the ſoul; threatned to the firſt ſin a farther puniſhment than the firſt temporal death.

An other Chain of Abſurd Conſequents that follow upon this Opinion of the Soul's Mortality.

THey that maintain this Opinion, do hold, that our Souls are conſtituted of the ſame matter, for kind, as our Bodies: and therefore ſome of them are pleaſed to call it, An elementary ſubſtance, made up (they know not how) of the ſame Elements, as Air, and Fire, *&c.* as our Bodies are; and ſo being of the ſame matter, they are corruptible, and ſubject to diſſolution, as our Bodies are.

To give them their due, I confeſs this is very conſiſtent with their Principles: for, if the Soul be a mortal thing with the Body, it's moſt likely it is of the ſame kind, for matter, as that whereof the Body is made.

But that this is a moſt abſurd, and groſs Conceit they have of the nature of the Soul, appears thus:

Firſt, If man's Soul were ſuch an Elementary ſubſtance of the ſame kind with our Bodies, then it was or might have been made of the duſt, as our Bodies were: but this is contrary to the Scripture, for God is ſaid (*Gen.* 1.) to make our Bodies of duſt, but not our Souls; for it is ſaid, He *breathed* them into us. What that Breathing into

into man is, I have opened in my first Argument: to which I refer you.

Secondly, If the Soul of man be of such an Elementary corruptible substance, as our Bodies are of (I enquire not, whether thicker or thinner, whether as fine as the Air, or as light and agil as the flame of a Candle) it must be some such thing, that is subject in its parts to division, dissipation and corruption: but if so; What a rare systeme of divinity will hence arise? As,

First, It will follow, that all the dreadful threats denounced in the Law of God against sinners, as his eternal hatred and everlasting wrath, is for no other end, but to keep these fine, thin, agile, airy, or fiery Atoms (these men call the Soul) in regular motions, which fluctuate here and there in the Ventricles of the brains, and I know-not-what other seats of reason and sense these men ascribe to them; and that all the Alarums we receive from the reports of the Day of Judgment, is, when all comes to all, but a time when God will burn these fine, thin, airy, or fiery substances, call'd the Soul, that indeed is no more capable of being tormented thereby, than the flame of a Candle is of being pincht with a pair of Snuffers, or the Ayr is of smart, when I switch it with my Wand: for, if the Soul is in its nature elementary, it is as sensless, as the Elements of which it is constituted.

Secondly, If this were the nature of the Soul's substance, then the Eternal Son of God, came from Heaven, was made flesh, and sin, and a curse, suffer'd unspeakable Pains and Torments

of mind and body, for no other end, but to ſatisfie the provoked God for no other thing but ſome irregular motions of a thin airy or fiery Something they call the Soul, which is no more capable of offending God, than the falling of a Joynt-ſtool. For, it is as utterly unconceivable, that any thing compounded of thoſe ignorant ſenſleſs Elements, Earth, Ayr, Fire, and Water, (of which our Bodies are compounded) ſhould be intelligent, and ſo, capable of ſin; as a Joynt-ſtool is, that is likewiſe an Elementary ſubſtance, as well as our Bodies, yea or our Souls too, in the apprehenſion of theſe men.

Thirdly, It will follow, that, That Beeing in us which underſtands or knows God, Chriſt, Spirit, in the unity, immenſity, eternity, independency of their nature; that loves, joys, delights therein, above all the delicacies of food, all melody of Muſick, all the pompous Shews of this viſible Creation, all the hidden Treaſures of the Earth, ſhould be nothing elſe but a congeries of the Elements of Ayr, and Fire, &c. (which how-ever temper'd and blended together, how-ever its parts ſwig, turn, and move about the Veins, Nervs, and other Veſſels of the Body) of which I confidently affirm, are no other than the fineſt, rareſt parts of the juice of that meat, and drink that we take in: and are ſo far from being capable in themſelves of knowing ſuch an inviſible, immortal, incomprehenſible Spirit, as God; that they do not ſo much as underſtand themſelves, and are as ſenſleſs in my brains, as when their juices ſubſtance was chewed in my mouth.

Fourthly,

Fourthly, Upon this hypothesis, it will follow, that That in man which is the principal subject of Regeneration, and called the Son of God, by vertue of this new-birth, and is partaker of the divine nature, and is inhabited by the Holy Ghost, is nought else but the finest part of the decocted blood of our body. This is that (according to these men) which the Apostle says is born again of the immortal Seed, the Word of God, and is regenerated by the Spirit; that repents, believes, and is the seat of all the graces of the Spirit of God. Now that any man should conceive that this soul or spirit the subject of so excellent a change as the new birth, and the seat of such divine graces, should be no better than so rare an imaginary Elixir, or quintessence of meats and drinks, the food of the body, by which they say, the soul grows with the body, and waxes faint or lusty, according to the supplies or defects thereof we take; is an argument either that such an one so conceiving, wants the wit of a man, or is egregiously lazy in the improvement of it by contemplation; that in judgment he is given up to believe as gross a figment, as the mind of man is ordinarily capable of entertaining. And,

Lastly, How can it be conceived, that, That War, that is maintained betwixt the flesh and spirit (of which the Apostle speaks) should be nothing else, but this composition of Ayr and Fire, and other Elements, (call'd by them the Soul) contending with the more gross blood, or other fleshly parts of the body, in some contrary motions: Alas, why should brethren fall out?

for, according to these men, they are so neer of kind, that they are generated of the same seed, fed and nourished by the same meats, for what is meat in the mouth, is concocted and strain'd in the stomack, the juice whereof by farther decoction, is by and by turn'd blood: and the fiery or aerial steams of that blood straight becomes an intelligent Soul: as intelligent, say I, as a Head made of a block: and this is that fine temperament of body, that is so nice and scrupulous, and proves so troublesome to the brutish motions of the flesh; which is the foundation of this War. Which is a thing so gross, as he that steddily contemplateth the nature hereof, will reject it with scorn, as being lamentably ridiculous at first sight.

Philosophical Absurdities *following upon this Hypothesis of the* Soul's Mortality.

First, IF the soul of man were a corporeal substance, or a temperament of Elements, and so subject to death; then it will follow, that all faculties, that I am conscious of to be in me, are seated in a corporeal elementary substance: But that this is false, I shall prove thus; I finde within me a faculty of spontaneous Motion, a faculty of Sensation, an other faculty of Memory; and, lastly, a faculty of Reason: but it is very evident, that none of these faculties can be immediately seated in any corporeal elementary substance,

ſubſtance, therefore the ſoul in man, the ſeat of theſe faculties muſt be incorporeal, and of ſubſtance vaſtly different from what is meerly elementary.

Firſt, I find in me a faculty of a ſpontaneous motion. I mean thereby, a power of moving my Body hither and thither, backwards or forwards, to the right hand, or to the left, according as I pleaſe: but no ſuch faculty can be ſeated immediately in a ſubſtance purely elementary, but ſuch that is compounded of Earth, Ayr, Fire, or Water; my Reaſon is this, becauſe theſe Elements, though we find ſome tendency in them to motion, yet we finde this tendency determin'd ordinarily one way, except when they meet with oppoſition, as Ayr and Fire tend upwards, Earth and Water downwards. But tell me, Which of the Elements have any thing in them, like a power of moving themſelves ſpontaneouſly; Can Earth or Water dance up and down which way they pleaſe, or Ayr and Fire? we ſee they cannot: if ſo, then ſay I, Nothing that is barely compounded of them, can thus move it ſelf in this ſort: for there can be no virtue or faculty in any ſubſtance compounded of them, but what is borrowed from ſome or other of the Elements, of which it is compounded; and they themſelves having no ſuch power, can contribute none ſuch. But yet, becauſe this faculty I find in me, muſt be ſeated in ſome ſubſtance in me; and, I have proved, it cannot be in any ſubſtance corporeal or elementary, therefore it is in ſome other ſubſtance, of a different nature, which we call a Spirit.

Secondly, I finde a power in me of Senſation, that is to ſay, of ſeeing, hearing, taſting, feeling, ſmelling: but none of theſe faculties are ſeated in any ſubſtance purely elementary. For though my Eyes, and Ears, and Noſe, and Body is an elementary ſubſtance; and though theſe are uſed as Organs of ſenſation: yet theſe parts of the body of themſelves do not perform thoſe functions, but as they are made uſe of by the Soul and Spirit to thoſe ends; as we ſee in a dead Carcaſs, where are all thoſe Organs, but ſenſleſs. Nor is there any purely elementary ſubſtance in the brains, whether thick or thin, that is capable of Seeing or Hearing, *&c.* by the Organs of Eyes, and Ears, *&c.* My reaſon is this, becauſe all of man, outward or inward, that is purely elementary, is altogether ſenſleſs: becauſe the Elements of which they are compounded are ſenſleſs; and no ſimple things can communicate to their compounds, what they have not in their natures, ſimply conſidered. Earth in compoſition (it's true) may communicate Ponderoſity; Water, Moiſture; Fire, Heat; and Ayr, ſomewhat elſe: but none of them can communicate Senſe, either of ſeeing, hearing, or feeling; for they have no ſuch virtue in themſelves. This is ſo clear, that I know not what can be replyed: for, ſuppoſe any ſhould be ſo humorous, as to affirm, It is poſſible to make a Senſible Houſe, and I ſhould tell him, it is impoſſible, Becauſe, what-ever goes to the building of a Houſe, is either Brick, Lime, Sand, Timber, Planks, Nails, Glaſs, *&c.* But none of theſe have any ſenſe, therefore no Houſe made of

of these can have any sense. But what if it should be replyed, That yet notwithstanding it is possible; because though those materials considered simply, and apart, have no such sense; yet they may be so cut and carved, so hewed and squared, and lastly so fitly joynted, that in composition they may make a house sensible: Would not every man in his wits, account of this reply as ridiculous? And what more can these men say for themselves, when they say that the Elements may be so temper'd in the brains, as to be capable of sense? I tell you, that Elements can never be so temper'd, as to make a substance sensible; no more than the sensless materials of a House, so cut, and carv'd, and joynted, to make a sensible House.

Thirdly, I find within me a faculty of Memory; but no such faculty can possibly be seated in any elementary substance: therefore it must be in the Soul, of a substance very different. By this faculty we are able to recollect, after some years, very long stories, which we have either heard or read; perhaps stories, that, were they written, would fill many sheets of Paper, and this perhaps, that we have seldom, if at all thought of in the interval of time: Now, I would demand, What was become of that great number of Idea's, belonging to this story of Persons or Things, with the many circumstances of time and place, in this interval of time? In what place, or on what parts of the brain were these things inrolled? were they written in a large hand, or characters? If written at length, all my brains would be scribled over, there

would be no room for any more, or would in time render all things confuſed, which is contrary to experience: If in Characters, they muſt not be characters for words, nor meer ſentences, leſt the former inconvenience ſhould follow: If for conſiderable parts of the ſtory; I demand, When the Soul reads over that character, that ſhall perhaps call to mind ſo great a part of the ſtory, as may fill up a whole half ſheet; What, I pray, is in one ſmall character to repreſent an hundred things, with the circumſtances, that may be comprehended therein, ſurely this is not from any virtue of the Character, but of the faculty of Remembring, which cannot therefore be ſeated in the Brain, but muſt have a ſubſtance for its ſubject, of a far more excellent nature, which I call a Spirit incorporeal, the ſame with the Soul of Man.

Fourthly, To name no more, we finde in our ſelves a faculty of Reaſon, the nobleſt faculty in us, whereby we are more excellent than all other inferiour Creatures, by which we apprehend all objects, with their natures, properties, whether they be things inviſible, as God, Angels, Spirits; or viſible, whether poſſible or impoſſible, neceſſary or contingent: by this we apprehend the agreement or diſagreement of things one to another, their ſimilitudes, or diſſimilitudes, with all the dependencies of effects upon their cauſes, vaſt numbers of ſubordinate cauſes upon their Supream, and from theſe and ſuch like apprehenſions of things, we have a power to reaſon from one thing to another, conclude

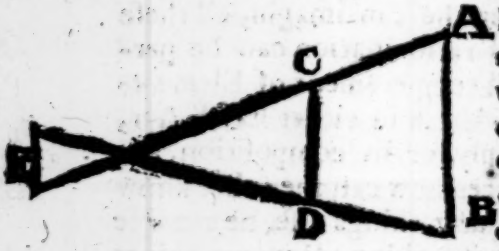
conclude of causes from their effects, and effects from their causes, *&c.*

But now let any man, that is soberly contemplative, tell me, How he can imagin, all these noble operations of ratiocination can be performed by the rarest temperament of Elements imaginable. What is there in either Earth, Ayr, Fire, or Water simply, or in compositon, apt for these performances? how can they that know not themselves, or any things else, be capable of knowing almost every thing? How can things purely immaterial, as God and Angels, be apprehended, by a Soul purely corporeal? How can these Idea's, which are meer modes of conceiving, as of the relation of some things to others, be seated in a substance purely corporeal? For, though things themselves may print their Image upon a Soul, though elementary or corporeal; yet what is there, in the bare notion of the relation of one thing to another, as of a Father to a Son, to print its Image there, which is an immaterial Idea: for, the notion of relation is neither in the Father nor the Son, but something conceived to be betwixt them both, that hath no real existence without the Soul.

And *lastly*, To name no more, How can we understand either wideness or distance, of which there is no signatures in matter, if the Soul was purely corporeal, as Dr. *More*, (lib. 2. of the Soul's Immortality) hath manifestly demonstrated. As thus,

That

That there can be no Signatures in Matter of wideneſs and diſtance, appears hence: For, as for both of them, there can be no Note made in the matter E. from Lines from the two objects A. B. & C.D. whereby the difference of remoteneſs of A. E. above C.D. or of the wideneſs of A. B. above C. D. can be diſcerned; for both the Objects make one and the ſame Signature in the matter E. And thus would the Soul, if it were purely corporeal or Elementary, be utterly inapprehenſive of the different diſtances of things, as they ſtand one from an other; things at half a Mile diſtance, would ſeem as neer, as others but at a quarter of a Miles diſtance, which is contrary to experience. So that I inferre; Since that the faculty of Reaſon in man, apprehendeth ſuch objects, and is poſſeſt of ſuch notions, that a ſubſtance meerly elementary or corporeal, is uncapable of; I *conclude*, The ſoul of man is no ſuch ſubſtance; but, that it is a ſubſtance incorporeal, of a far nobler nature, which I have proved already to be immortal.



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+ This does not agree with the principles of modern science, but we have not felt ourselves at liberty to alter the authors statement.

Here

Here is farther ſhew'd the Immorality *of this Doctrin of the* Soul's Mortality.

THat it hath an ugly influence on good Manners, is very evident; ~~If we conſider,~~ And in the firſt place, let it be conſidered how notoriouſly this Opinion of the Soul's Mortality, gratifies that monſtrous brood of ſpeculative Atheiſts: the very firſt-born of whoſe blaſphemies is this, That there is no ſuch thing in beeing, as a Spirit, or ſubſtance incorporeal, but that the whole World is a congeries of elementary matter; and that our Souls are no more. And though I am not ſo wild, as to conclude every thing falſe, barely becauſe bad men maintain them: Yet, when I ſee an Opinion, that ſuch a vile Generation of Men hug, as ſome beloved Darling, and that it lies neer the foundations of thoſe Diabolical fallacious Sciences they build thereon; I ſay, I cannot but think it moſt certainly ſo, and in its original to be no leſs than a ſuggeſtion of the Devil: Nor is it, in the next place, a deſpicable conſideration, to prove the likelihood of this Opinion's being falſe, if we think how highly complacential it is to the moſt ſenſual and debauched Sons and Daughters of Men, who, though they are not arrived to the height of ſpeculative Atheiſm, yet are they compleat in the practick part thereof. For,

Firſt, It hath a tendency to breed contemptible thoughts of their Souls and Spirits: for who almoſt

almoſt can maintain any reverend thoughts of their own beeings, when the beſt part thereof is no better than a temperature of Earth, Ayr, Fire, and Water, ſtrangely mixt and temper'd in the brain, and diffuſed through the whole Body? Is it not highly helpful to ſuch, from this conſideration to allay the regrets of their conſcience, and more freely and audaciouſly to proſtitute themſelves with the nobleſt faculties they find within them to the baſe drudgery of fleſhly luſts, than if they were well perſwaded (as in truth they have good ground) that their Souls and Spirits are more Angelical, and of a nature vaſtly more excellent than their fleſhly part, than the dazling Sun is above Kennel dirt?

Secondly, It muſt needs gratifie thoſe Senſualiſts, becauſe it doth ſo fairly eaſe them of thoſe terrours that uſually ſurprize them upon the thoughts of death, and their immediate appearance in Spirit before the Lord, to be confined (if they die impenitently) to thoſe Regions of darkneſs, the proper Priſons of Devils, and the Spirits of the diſobedient. For, though the Doctrin of the Reſurrection of the dead at the laſt Day, may be of conſideration ſufficient to terrifie them: Yet none but may eaſily conceive, What a delight it may be to them to believe a reprieve from Torment, till that time cometh.

Laſtly, It's moſt unlikely it ſhould be true, if we conſider, How troubleſome this Opinion is to the Souls of good men, whoſe hearts and converſation, whilſt they live here, are in Hea-

ven

ven, and the chiefeſt of whoſe hopes and joys are founded in a life to come, whoſe preſent union and communion with the Father and the Son, is ſo ſweet, that nothing can grieve them more, than the thought of the interruption thereof, for ſo long a ſpace of time, that intervenes their Death, and that Day: But having toucht on theſe things before, I ſhall ſtay no longer here on them, but ſubmit theſe conſiderations, with what elſe I have writ on this Subject, to the bleſſing of the Father of Spirits, and to the Conſiderations of the Lovers of Truth.

The Soul's Immortality *proved, by the* Teſtimonies *of the Ancient Church of the* Jews: *And likewiſe of the Primitive* Chriſtian *Church, in the* 2.3.4. *Century after* Chriſt's *death; which hath likewiſe conſtantly been believed by all the Churches of Chriſt, throughout the World, to this very Day. Which is no ſmall evidence of the Truth thereof.*

The Judgment of the Church of the Jews, *both before, and in our Saviour's time, and ſo long as they continued a People.*

THat this was the general belief of that Church, may clearly be gathered from the Writings of *Joſephus*, an approved Hiſtorian, who writ his Hiſtory about 40. or 50. Years after Chriſt's death.

In his 18 *Book*, *Chap.* 2. He tells us that the Phariſees believe that the Souls of men are immortal, and that they receive judgment of honour or diſgrace, according as they have addicted themſelves to vertue or vice in their lifetimes: the one to live in perpetual Priſon, the other to riſe again very ſhortly; for which cauſe they are in great eſtimation among the People. Hence obſerve, The generality of the *Jewiſh* People were of this mind. He

He tells you likewiſe in the ſame Chapter, that "there was another Sect amongſt them, called *Eſſeans*, that believe alſo the Immortality of Men's Souls; a People, the uttermoſt of whoſe endeavours, was to maintain Juſtice and Equity.

It is true, he alſo informeth us that the Sect of the *Sadduces* denied the Soul's Immortality, and farther gives this Character of them (*Lib.*2. of the *Jews* Wars, *Chap.* 7.); They are a People that are at diſcord among themſelves, living like Savage Beaſts; and as uncourteous to their own Sect, as to ſtrangers.

In his 3*d. Book*, *Chap.*14. "He gives you the judgment of *Joſeph*, a great Captain to the *Jews*, when the City was beſieged by *Veſpaſian*; a Man, as he ſays, well inſtructed in the Holy Books of the Prophets, and himſelf a Prieſt, as his Parents were. "The Body (ſays he) is mortal, but our Souls are Immortal.------ Again, "Do ye not know, that they whoſe Souls are obedient unto their Creator, when he calls them, he gives a holy and ſacred Manſion in Heaven, and from thence, after a revolution of the Heavens, are again commanded to dwell in Bodies.

And, *Lib.*7. *Chap.* 28. In a ſpeech of *Eleazar*, ye have as followeth; ſaith he: "The ancient Cuſtomes, which have endured ever ſince Men had reaſon, the Divine Doctrine of our Nation, which hath continually been confirmed by the deeds of our Predeceſſors, do inſtruct us, that it is miſery to live, and not to die; for death freeth

freeth our Souls from Priſon, unto their moſt pure and proper place, where never after they ſhall be touched with calamity; which whil'ſt they are bound in a mortal Body, and do participate of its miſeries, may probably be affirmed to be dead.------ True it is, our Souls can do much, being joyned to our Bodies, for they uſe the Bodies as their Inſtruments, ſecretly producing in them motion, and many other actions paſſing the nature of mortal things: But when the Soul is looſed from that heavy burthen, which doth weigh it down, even unto the Earth, which hangeth upon it; and hath recovered his proper habitation, then it enjoyeth free and perfect felicity, and remaineth inviſible to our mortal Eys, as God himſelf: neither is it viſible in our Bodies; for it cometh ſecretly into them, and ſo departeth from them again, that no man can perceive it, having only a nature incorrupt, and cauſing a change in our Bodies; for whatſoever the Soul toucheth, that preſently liveth and flouriſheth, and what it forſaketh, that incontinently withereth: ſo much doth it participate of Immortality.

This is ſo full, as can be imagined; and withall conſider, that what he delivereth, he ſays, is and hath been always the Divine Doctrine of that Nation. So that it is clear, The Church of the *Jews*, always held the Soul's Immortality.

Teſtimonies

Teſtimonies of the Primitive Church-Chriſtians, for the Truth of the Soul's Immortality, in the 2d. 3d. and 4th. Centuries.

2d. Century.

IRenæus (in initio, lib 5.) *locum animarum Paradiſum vocat. ſic enim ait.* "*Dicunt Presbyteri. qui ſunt Apoſtolorum Diſcipuli, eos qui tranſlati ſunt, illuc (ſcilicet in Paradiſum) tranſlatos eſſe: juſtis enim hominibus, & Spiritum habentibus præparatus eſt Paradiſus: inquem & Paulus Apoſtolus aſportatus, audivit. Sermones inenarabiles, quantum ad nos in præſenti; & ibi manere eos qui tranſlati ſunt, uſque ad conſummationem.*

IRenæus (who lived in the next Hundred Years after Chriſt) ſaith thus, Thoſe Presbyters which were Diſciples to the Apoſtles, have ſaid, that thoſe that have been tranſlated hence, have been carried into Paradiſe: for Paradiſe hath been prepared for juſt men that have the Spirit; into which the Apoſtle *Paul* was carried up, and heard ſpeeches unutterable, as to us in this preſent ſtate; and that there they remain, who have been thus tranſlated, until the Conſummation, [*viz. of the World.*] A clear and full teſtimony.

2d. Century.

Autor Reſponſionum ad Quæſtiones Orthodoxorum apud Juſtinum, Quæſt. 75. ita ſentit, ait enim; "*Poſt exitum*

The Author of the Reſponſes to the Queſtions of the Orthodox faith, to the 75 Queſt. "Preſently after a

ex corpore, ſtatim ſit juſtorum & injuſtorum diſcrimen: ducuntur enim ab Angelis in loca ſe digna; videlicet, juſtorum animæ in Paradiſum ubi congreſſio & conſpectio eſt Angelorum & Archangelorum adde & conſpectum Servatoris Chriſti: injuſtorum autem animæ in Inferni loca.

departure from the Body, there is a difference made of the juſt and unjuſt: for, they are carried by Angels into ſuch places, that they are worthy of, that is to ſay, the Souls of the juſt into Paradiſe; where they will ſee and enjoy the ſociety of Angels and Archangels, yea of Chriſt himſelf: but the Souls of the unrighteous ſhall be carried into infernal places.

2*d.* Century.

Polycarpus, inter multas præclaras voces quas flammæ admotus edidit, Eo Die repræſentandum ſe dixit coram Deo in Spiritu.

Polycarp, among thoſe excellent Speeches he uttei'd, when he was ready to be burnt for Chriſt, ſaid; This Day ſhall I be preſent before the Lord in Spirit.

3*d.* Century.

Origines (Homilia 3a. in Lucam.) Is qui de corpore exierit, ſtatim meretur (ſi cor habet mundum) videre Angelos, Spiritum Sanctum, Dominum Salvatorem, & ipſum Deum Patrem.

Origen (in his third Homily on *Luke*) ſaith: He that goeth out of the Body, if he be worthy (that is, if he have a pure heart) doth preſently ſee Angels, the Holy Ghoſt, and the Lord Redeemer, and God the Father.

Præterea

Again,

Preterea, In Libro ſecundo de Principiis, Cap. 12. *etiam indicat, Quæ ſint futuræ animarum, poſteaquam corpora reliquerunt, actiones.*

Again, (in his ſecond Book of Principles, *Cap.* 2.) he there ſheweth, Of what nature the actions of thoſe Souls are, which have left their Bodies.

3*d.* Century.

Tertullianus, (*Lib.* 4. *Contra Marcionem*) *ait, Apparet ſapienti cuique qui aliquando Elyſios audierit, eſſe aliquam localem determinationem, quæ Sinus dicta ſit Abrahæ, ad recipiendas animas filiorum ejus; etiam ex nationibus; patris ſcilicet notione in Abrahæ cenſum deputandarum & ex eadem fide qua Abraham Deo credidit, nullo ſub jugo legis, nec in ſigno circumciſionis. Eam itaque regionem ſinum Abrahæ dico, ſublimiorem inferis, refrigerium animabus juſtorum, donec conſummatio rerum, reſurrectionem omnium plenitudine mercedis expurgat.*

Tertullian alſo in his 4. Book againſt *Marcion*, ſaith, It is evident to every wiſe man, that hath heard of the *Eliſium*, that there is a place determin'd (of God) which is called *Abraham*'s Boſom, for the receiving the Souls of his Children; yea thoſe alſo of the *Gentiles*, which are to be reputed in the number of the Children of Father *Abraham*, & of that faith whereby *Abraham* believed in God, when he was under no yoke of the Law, nor the ſign of circumciſion. That region therefore which is *Abraham*'s boſom, (I ſay, is far above the fernal places) is a place of refreſhment to the Souls of the juſt, until the conſummation of all things bring the Reſurrection of all to the fulneſs of rewards.

Cyprianus (Epiſt. 16.) *Beati ſatis qui ex vobis per hæc gloriarum veſtigia commeantes, jam de ſeculo receſſerunt, confectoque itinere virtutis ac fidei ad complexum & oſculum Domini, Domino ipſo gaudente, venerunt.*

Cyprian, Epiſt. 16. Abundantly bleſſed are they who have paſſed from you in thoſe glorious ſteps (of Martyrdom); for now they have left this World, (having perfected their travails of faith and vertue) they are come into the imbracement and kiſſes of the Lord, the Lord himſelf alſo rejoycing.

Deinde (*Cap.* 12. *De exhort. Martyr.*) *Minatur Antichriſtus ſed Chriſtus tuetur; mors infertur, ſed immortalitas ſequitur; vita temporalis extinguitur, ſed æterna reparatur. Quanta eſt dignitas & quanta ſecuritas, Exire hinc lætum, exire inter preſſuras & auguſtias glorioſum, claudere in momento oculos, quibus homines videbantur & mundus; & aperire eoſdem ſtatim ut Deus videatur & Chriſtus! Tam felici-*

Again, in his 12 *Chap.* of Exhortations to the Martyrs, he ſaith thus. Anti-chriſt threatens, but Chriſt defends: Death is inflicted, but immortality followeth: A temporal life is deſtroyed, but an eternal is repaired: Oh, how great is the honour, how great the ſecurity! To depart hence rejoycing, to depart hence amongſt ſtraights and preſſures tryumphing: In a moment to ſhut the Eys by which we did behold men, and this World, and again immediately to open them, wher-

by

ter migrandi quanta velocitas! Terra repente ſubtraheris, ut in regnis cœleſtibus reponaris.

by God and Chriſt is ſeen. O how ſwift is the paſſage hence! Thou of a ſuddain doſt with-draw from the Earth, that thou mayſt be placed in the Cœleſtial Kingdom.

4*th.* Century.

Euſeb. de vita Conſtantini Mag. Lib. 4. *Cap.* 55. *Jam illud dignum ſane ſempiternæ memoriæ eſt, quod cum Conſtantini extremus prope vitæ dies adeſſet, recitabat quandam funebrem orationem, eo ipſo fere loco quo dicere conſueverat: in qua etiam multa diſputabat perpetua oratione, de animarum immortalitate, deque his qui vitam pie ſanctèque egiſſent, & de præmiis quæ bonis & gratis acceptiſque Deo hominibus apud ipſum Deum repoſita eſſent; ad hæc, etiam quem finem habituri eſſent qui contrariam partem ſequerentur. Hæc ille familiaribus paulo ante mortem commentans.*,

Euſebius (in the life of *Conſtantine* the Great *l.* 4. *c.* 55.) thus reports of him. This is worthy, ſaith he, never to be forgotten, than when the laſt day of his life was at hand, He recited a funeral Oration in that very place where he was uſed to ſpeak, in which he diſcourſed many things in a continued ſpeech concerning the Immortality of Souls, and concerning thoſe that had led their lives holily and godlily here; and concerning thoſe rewards laid up by God for thoſe that were good, which then ſhould freely be received by them: and to this he added more concerning what kind of end they ſhould have that lived a

visus est genere hoc sermonis viam sibi ad meliorem vitam mollem atque æquabilem præstruere.

wicked life. These things also he used frequently to discourse of with his familiars a little before his death; by which he did render his passage hence to a better life, more sweet and easie.

Gregorius Nyssenus Orat. secunda, de Pauperibus amandis. Quando. (inquit) anima ab hujus caduci terrenique carceris nexu soluta est, tunc propria splendet pulchritudine.

Gregory Nyssen. in his second Oration concerning the love of the poor; When (saith he) the Soul is loosen'd from this frail and earthly Prison, then it shineth in its own proper beauty.

Prudentius (hymno in exequiis defunctorum.)

Sed dum resolubile corpus,
Revocas Deus atq; reformas,
Quanam regione jubebis,
Animam requiescere puram?
Gremio senis abdita sancti,
Recubabit, ut est Eleazar,
Quem floribus undiq; septum,
Dives procul aspicit ardens.

Prudentius in his Hymn of the dead, after this manner.

When this body is dissolv'd
And thou, God, dost call us hence,
In what Regions shall pure Souls,
Their delightful rest commence?
In old *Abram*'s bosom they
Shall with *Laz'rus* there down-lie,
Which (tormented) *Dives* shall
Compast round with flowers espie.

Nazianzen

Nazianzenus (Oratione in funere Cæsarii fratris.) Credo (inquit) quod omnis bona ac Deo accepta anima, postquam a corporis exsolvitur vinculis & hinc discedit, quam primum ad intellectum & contemplationem boni, quod ipsam manet, pervenit, tanquam a tenebris purgata ac illustrata, vel nescio quomodo dicere debeam, gaudio quodam & admirando lætatur & exultat, ac hilaritate perfusa ad suum accedit Dominum, tanquam a carcere quodam gravi: vita nempe hæc effugerit, &c.

Nazianzen in his Funeral Oration for his Brother *Cæsarius.* "I believe (saith he) that every good Soul accepted of God after it is looſed from the Bonds of the Body, and goes hence, it moſt instantly arrives to the underſtanding and contemplation of that good which waits for her, and as one got out of darkneſs, doth rejoyce with joy and wonder, ſhe triumphs & is fill'd throughout with mirth, when ſhe comes to the Lord, as out of a very ſad Priſon: for this life is no better, &c.

4*th.* Century.

Ambrosius, de bono mortis Cap. 10. *Animarum superiora esse habitacula. Scripturæ testimoniis valde probatur. Hæ sunt habitationes, de quibus dicit Dominus: Multas mansiones esse apud patrem suum, quas suis pergens ad patrem discipulis præpararet.*

Ambroſe in his 10 *Chap.* concerning the benefit of Death, ſaith. That there are Supream Habitations for Souls, is very clearly proved from the teſtimony of Scripture. Theſe are the Habitations, concerning which, the Lord ſaith, that with his Father there are many Manſions, which he going to the Father would prepare for his Diſciples.

Thus have I given you the Judgment of the Primitive Churches, in the Second, Third, and Fourth Hundred Years after Christ, which is no small Argument to me of the truth of the Soul's Immortality: and in this faith have the Churches of Jesus Christ continued to this day throughout the World; and surely he must have a very hard brow, or very strong Arguments (which they have not) now at length to reject an Article of faith, of so long and so general a reception, founded so clearly on the Scriptures, and Reason, as I have proved.

Other Modern Testimonies of Holy Men and Martyrs.

THe first I shall mention, is the profession of Faith, that Mr. *George Wisehart* (that most eminently Holy-man and glorious Martyr) made at the Stake concerning this Point: Says he; Some have falsely spoken, that I should hold the Opinion, That the Souls of men departed, sleep after their death, until the last day; but, I know and believe the contrary, and am assured that my Soul shall this Night be with my Saviour in the Heavens. And answerable thereto, when the flames came about him, he cryed out, *Father of Heaven, Into thy Hands I commit my Spirit*: *Spotswood*'s Hist. *Lib. 2.*

The next is that of holy Mr. *Bradford*, when he was bound to the Stake, ready to be burnt, with one *John Leaf*, that was burnt with him:

Turning

Turning his head to the young Man, ſaid; *Be of good comfort Brother, for we ſhall have a merry Supper with the Lord this Night*; In a word, it was the fixed faith of all the Martyrs, who conſtantly in the words of our Lord, or of *Stephen*, gave up the Ghoſt in the Flames, with a *Lord Jeſus receive my Spirit*.

To theſe, let me add a very credible ſtory of the Death of Mr. *Tho. Scot*, and the manner thereof, which I find related by Mr. *John Spotſwood* (Arch-Biſhop, and Lord Chancellor in *Scotland*, in the times of King *James*, and King *Charls* I.). Which Hiſtory was drawn up by him, by a ſpecial command of King *James*. And it is this.

When King *James* the IV. of *Scotland*, (our King *James* his Grand-Father) was in great ſtraits for Money, he was inſtigated by the *Popiſh* Clergy, to perſecute the Hereticks, ſo call'd; the Sequeſtration of whoſe Eſtates (as they ſaid) would ſo fill his Exchequer, that he would ſtand in no need of Taxes; whoſe wicked counſel He embraced, and ſo began a very bloody Perſecution: But in the midſt of his Career, one Night at *Linlithgow*, a placed ſo called, as he ſlept, it ſeemed to him, that *Thomas Scot* Juſtice, Clerk, (who had been a great and bloody Inſtrument to the King in that Perſecution) came unto Him crying, *Woe worth the day, that I ever knew thee or thy ſervice; ſerving thee againſt God, and againſt his Servants, I am adjudged to Hell-torments.* Hereupon awaking, he called for Lights, and cauſing his Servants to ariſe, told what He had

had heard and ſeen. The next Morrow, by light of Day Advertiſement was brought Him of the Juſtice Clark his death, which fell out juſt at the time, that the King found himſelf ſo troubled; and in the ſame manner almoſt, for he died in great unquietneſs, iterating often theſe words, *Judo Dei judicio condemnatus ſum.* Whether *Tho. Scot* was actually dead, when the King had this appearance in his ſleep, or whether but dying; it is very evident, the Dream was of the Lord, (for, who ſees not but it was ſupernatural?) and if ſo, then ſure his condemnation to puniſhment was wofully preſent, and not wholly defer'd to the great Day.

A reverend Miniſter, and very good friend of mine, told me, that when Mr. *Mather*, a Miniſter of *North-wich* in *Cheſhire*, was ſick unto death, and his ſpirits and ſtrength ſo ſpent, that his friends could hardly hear what he ſaid: He was in this condition viſited by Mr. a godly Man, (who told my friend this ſtory) who coming up into his Chamber, and finding all huſht, becauſe his friends then preſent, conceived him to have fallen into a ſlumber; upon this, to prevent any occaſional noiſe that might diſturb, they with-drew into the next Room, where they had not continued long, but they heard the ſick Man ſing, with ſo clear a voice, and with that ſtrength, that if a ſtranger had been there, who knew nothing of his great weakneſs, he would have concluded him a Man in perfect health. After ſome time liſtning, they re-enter'd the Chamber, asking him

How

How he did, and what was the reaſon of his ſinging: He looking ſomewhat penſive, at length after much importunity, told them, That he thought he had ſeen a moſt glorious Palace, and peeping in at the Door, he ſaw it filled with as glorious Perſons, all of them ſinging: with which he was ſo raviſhed, that he aſſayed to open the Door, that ſtood as upon the jarr, and to have entered; but one that kept the Door oppoſed his enterance, which repulſe (as he ſaid) did exceedingly grieve him; but being impatient, and preſſing ſtill to get in, was at length anſwered by him that kept the Door. You cannot enter yet, for at the Prayers of your friends, God hath granted your Life for three Days longer; but at the end of thoſe Days you ſhall enter. Now, ſays he, ſince I could not get in, I fell ſinging at the Door with them: And it's moſt obſervable, that when thoſe three Days were expired, at the ſet-time he departed this Life.

Laſtly, And to ſhut up all, what ſhall we ſay to the Hiſtories of thoſe many Ages, which have recorded the appearing of the Ghoſts of men, after death, as very credible ſtories; if the Souls of men be not immortal? *Poſidonius*, the Stoick, tells us of two *Arcadians*, who being come to *Megara*, and lying one at a *Victualler*'s Houſe, the other in an Inn. He in the Inn dreamed, that his murder'd friend appear'd to him, & told him he was ſlain by the *Victualler*, and that his Body was caſt into a Dung-Cart, and that if he would get up timely in the morning, and watch at the Town--Gate, he might thereby diſcover the Murder,

Murder: which he did accordingly, and ſo ſaw juſtice done on the Murderer.

The Emperor *Otho*, is recorded to have been pull'd out of his Bed, in the Night, by the Ghoſt of *Galba*.

Theſe Ghoſts are reported to appear ſo ordinarily in *Iſeland*, where the Inhabitants meet their deceaſed friends, in ſo lively an Image, that they ſalute and embrace them for the ſame Perſons, not knowing of their death, or, by after information, that they were then dead.

The *Lapplans* alſo, a People of *Scandia*, as *Caſpar Peucerus* relates, are very much haunted with the Apparitions of their deceaſed friends.

But the ſtory of *Marſilius Ficinus*, recorded by *Baronius*, is moſt remarkable: This noble Platoniſt having been diſputing with *Michael Mercatus*, of the Immortality of the Soul, in the concluſion they agreed, that, Whether of them two died firſt, ſhould appear to his friend, and give him certain information of that truth; it being *Ficinus* his fate to die firſt, (and indeed not long after this mutual reſolution) he was mindful of his promiſe, when he had left his Body. For *Michael Mercatus* being very intent at his ſtudies, betimes on a Morning, heard a Horſe riding up with all ſpeed, and obſerved that he ſtopped at his Window, and therewith heard the voice of his friend *Ficinus*, crying out aloud. O *Michael*, *Michael*, *vera*, *vera ſunt illa*; that is, O *Michael*, all thoſe things we diſputed about, are all true, they are all true. Whereupon he opened his Window, and eſpying

Mar-

Marſilius on a white Steed, called after him, but he vaniſht out of ſight. He ſent therefore preſently to *Florence*, to know how *Marſilius* did, and underſtood that he died about that hour he called at his Window, to aſſure him of his own, and other Mens Immortalities.

Many more credible ſtories there are of ſuch Apparitions, where the Ghoſts of deceaſed men have detected Murders, rebuked injurious Executors, counſelled their Wives and Children, in forewarning them of ſuch and ſuch courſes, that were like to be deſtructive to them: to which you may add the profeſſion of the Spirit thus appearing, of being the Soul of ſuch an one, as alſo the ſimilitude of a Perſon, and that all this ado is in things very juſt and ſerious. Now, I would thus reaſon: Either ſuch Spirits are really the Souls of the deceaſed, or elſe good or bad Angels. Not good Angels, for they would never lie, in ſaying, they were the Souls of dead men, when they knew it was no ſuch matter. Or bad Angels, but that is not credible, that, They ſhould be ſo kind and juſt to mankind, as theſe ſtories ſeem to import; therefore they were, as they ſaid, the Souls of the deceaſed.

But notwithſtanding all theſe Stories, (which wholly to reject as falſe, is the meer effect of a ſullen, obſtinate nature, which is reſolved to give rather the lie to Man-kind, than to think hardly of a little private Opinion, which they think they are bound (once taken up) to maintain); yet we have a more ſure word of Propheſie, to which, It were well, if you of the Souls morta-

mortality took heed, which I doubt not, but you will find ſufficiently evidence this Concluding, The Soul's Immortality, without the Auxiliaries of theſe Stories.

Objections againſt the Soul's Immortality, Anſwered.

OBJECTION I.

They object from *Gen.*3. thus. *What of the firſt Adam it was that ſinned, that of Adam died: but both the Soul and Body of Adam ſinned: therefore the Soul, as well as the Body of Adam died, and conſequently the Souls, as well as the Bodies of all his Poſterity became mortal.*

*Anſ.*1. I Grant you the *minor*, *viz.* that both the Soul and Body, as they were the conſtitutive parts of the man *Adam*, were both guilty of the ſin of eating of the forbidden Fruit.

2. But to the *major* Propoſition, I anſwer by this Diſtinction. The Death that is threatned, as the wages of ſin, is in Scripture taken two ways: *Firſt*, for a privation of life, or a ceaſing to live, and ſo it befalleth the body: Death deprives it of all life, and renders it as ſenſleſs, as a Poſt. *Secondly*, Death is taken for the miſery

fery of life; and this is the ſignification of the ſecond death. For, though the damned are ſaid to die, yet they do not properly ceaſe to live; for thoſe that ſhall be tormented for ever, ſhall live for ever (for that which properly is dead, is not capable of torment) therefore according to the Scripture-phraſe, a Being may be ſaid to die, when it lives a miſerable life, worſe than Death. Having premiſed this diſtinction.

Now, I anſwer directly to your *major*, or firſt Propoſition, thus.

If, when you ſay that What of *Adam* ſinned, did die, you mean only, that the Body of *Adam* ceaſt to live, and his ſons thereby became miſerable, ſo I grant you, that the Soul of *Adam* died, as well as his Body, that is, he became moſt miſerable both in the Body, and (without repentance) out of the Body, and this as the wages of ſin: but this ſpeaks not the Soul properly mortal. But, if, when you ſay, that what of *Adam* ſinned, did die, you mean that both the Soul, as well as Body did abſolutely ceaſe to live, then I deny that Propoſition as moſt falſe; nor is there any thing in that Chapter of *Geneſis*, that favours any ſuch ſenſe, but by much to the contrary. For, God impoſing ſentence upon *Adam*, as a tranſgreſſor of that penal Statute, tells him, that *Duſt thou art, and to duſt thou ſhalt return*; now it is certain, that God meaneth thereby, that nothing of *Adam* by death ſhould return to duſt, but what was made of duſt: but Man's body only was made of duſt, (as I have formerly proved, and which indeed is plain in the Text): therefore he ſentenceth

Man's

Man's Body only to the duſt, and conſequently to death, in that ſenſe, as it's taken for a ceſſation to live: but, as for the Spirit or Soul, which God made not of the duſt, but by a new act breathed into him; there is not one word or ſyllable, that intimateth the diſſolution of it alſo to duſt; and therefore it is moſt falſe, for to ſay, God either threatned or ſentenced the Soul of man to any ſuch death, as implies a ceſſation to live; and yet both Soul and Body may be ſaid to die in that different ſenſe, I have given you of death, from Scripture.

Objection II.

Eccleſ. 3. 19.

That which befalleth the Sons of Men, befalls Beaſts, even one thing befalleth them: as one dyeth, ſo dyeth the other, they have all one breath, ſo that they have no preheminence over a Beaſt.

This Text, they ſay, ſpeaks our Souls as mortal as Beaſts, and who ſays not that the Souls of Beaſts are mortal.

Anſ. 1. THere is a neceſſity of reſtraining the ſenſe of this Text of *Solomon:* for other-ways there is that in it, which is contrary to himſelf in other places, to the current of the whole Bible, and to all ſound reaſon; For,

Firſt, If there is no preheminence at all of Men above Beaſts, then Men are truly and properly Beaſts: for thoſe things that do not differ

are

are the ſame: but, this is contrary to the intendments of the Scripture, and to all ſound Reaſon.

Secondly, If there was no preheminence at all of Men above Beaſts; than a Beaſt, as Man, was made in the Image of God, and is reſtored to that loſt Image by Jeſus Chriſt, which conſiſts in holineſs and righteouſneſs: Are Beaſts Sons of God, partakers of the Divine Nature? Co-heirs with Chriſt of a Kingdom, and Receptacles of the Holy Ghoſt, as many of the Children of Men are? *If* not, ſurely then there is ſome preheminence.

Thirdly, Nor could *Solomon* himſelf intend that theſe words ſhould be taken in ſuch an unlimited ſenſe: for he himſelf aſſerts a difference betwixt Man and Beaſt, as to their death, for, in one place, he ſays, The ſpirit of man returns at death, to God that gave it, never affirming the like of the ſpirits of Beaſts; ſurely, thereby he intended a preheminence of a Man above a Beaſt: Again, he tells us (in another place) that *the Spirit of a man goeth upwards, but the ſpirit of a beaſt, that it goeth downwards*; Surely thereby, he meaneth There is a preheminence of the one above the other.

All theſe conſiderations are ſufficient to put us upon an enquiry, into ſuch a ſenſe of the words, whereby *Solomon* therein may be made to agree with Scripture, Reaſon, and Himſelf, and it is this: The wiſe man is not here comparing Man with a Beaſt in all reſpects, but only ſome; that is, As to what we ſee outwardly of them: as men, ſo they, have bodies; and that

they, as men, breathe, in the same common Ayr, as we do; that many evil accidents befall them, as us; and particularly death, they die, and so do we: but what then? though there be no preheminence in man above beasts, in these certain respects; it follows not therefore, there is none in any other respects. He himself grants that there is, so doth many other Scriptures; Yea, your selves must grant, that there is a preheminence, for as much as you grant that Men shall rise again to glory, if they be righteous; which ye will not grant, as to Beasts: which is a sufficient foundation to conclude, that this Text is not to be interpreted in an unlimited sense, but in that manner, as I have explained it, which makes nothing to your purpose. This I take to be a sufficient Answer to that Objection.

Objection III.

It is written, *Math.*26.38. *That Christ's Soul was exceeding sorrowful, even unto death*; Therefore (say they) Christ's Soul might die, and consequently the Souls of all other men.

I answer. THough it be here said, that Christ's Soul was exceeding sorrowful, even unto death; yet it follows not, that therefore Christ's Soul might die: my Reason is this; because Christ's Soul-sorrow might well enough be attended with death, and yet not his Soul's death. The Text says not, that he was sorrowful

ful even to the death of his ſoul; but, that his ſoul was ſorrowful unto death: now, if ſome other death, than that of the ſoul, may be aſſigned, as a proper effect likely to follow upon that his ſorrow, then no ſuch conſequence can neceſſarily ariſe from that Text, as if the Soul was mortal.

And now I ſay: That ſuch is the nature of Soul-ſorrow, that when it exceeds, it proves often mortal to the man, though not to the ſoul. Who hath not ſometimes read of Perſons dead with grief in our Bills of Mortality? And to this purpoſe, it is ſaid by *Jacob*, to his Sons, who were earneſt for *Benjamin*'s going down with them into *Ægypt*, *Gen.* 42. 34. *My Son* (ſays he) *ſhall not go down with you; for his Brother is dead, and he is left alone: if miſchief ſhould befall him by the way, in the which ye go, then ſhall ye bring down my gray-hairs with ſorrow to the Grave*, that is, Sorrow will break my heart, or kill me: what, kill his ſoul? no, but the Body ſignified by his Gray-hairs.

Now, if ſorrow might kill *Jacob*, why not the Lord Jeſus? whoſe ſorrows at that time were far greater than ever *Jacob* felt, or could fear.

I ſay therefore, The meaning of the Text urged againſt us, is this: Such were the exceſſes of ſorrow, in the Soul of Chriſt at that time, that he was ready to faint and die away, or be diſſolved; but the death of Chriſt doth not neceſſarily inſer the death of every part of him, for Chriſt might die, and yet his God-head, who was part of Chriſt, live, and ſo might Chriſt die with ſorrow, though his Soul remain alive:

for, the separation of his Soul from his destroyed Body, was enough to have spoken him dead, whose life consisted in the union of them together; Therefore there is nothing can be said from hence, to prove the death of the Soul.

Objection IV.

There is another Text, which they would fain lay in the foundation on which they would build the ~~Hay and Stubble of the~~ Soul's Death; and it is this. (*Acts* 2. 27.)

Thou wilt not leave my Soul in Hell, nor suffer thy Holy one to see corruption.

Here they would have the intellectual Soul of Christ to be meant; and Hell, they would have to be taken for the Grave; which were it a true meaning, then might Christ's Soul be properly said to die: for, what else should it be in the Grave, but dead?

I answer. FIrst, This interpretation of the Text cannot be true, for these Reasons; *First*, Because, if Christ's intellectual Soul was dead and buried, then was it killed by his Persecutors: but that is false (for he himself taught us, for an undoubted Doctrin, that though Persecutors *may kill the Body, yet they cannot kill the Soul.*) *David*'s Prophesie therefore cannot contradict Christ's Doctrin; which it would do, if this sense were admitted.

Secondly, Because Christ's Soul was not in a worse

worse condition, than the Thief's: but the Thief's Soul was that day, he dyed, in Paradise: and therfore Christ's Soul could not be in the Grave.

But I farther answer, that, if this Text may admit of any other meanings congruous to Scripture, and of a quite different import from what you give; then nothing can necessarily be inferred from hence, to prove the Soul's Immortality.

Some then will give you this Interpretation: They will tell you, that though they grant you, that by Soul, here, be meant the intellectual Soul of Christ: yet by Hell they will tell you, is not meant the Grave, but such an invisible Place (for so the *Greek* word ἅδης signifies) which was the receptacle of the Souls of dead men, and so (they say) it was fitting Christ should go thither, that he might undergo the condition of a dead man, in all respects, as he did of a living, for us: As that reverend and learned Doctor *Pearson* will tell you, his words are these. "Christ appeared here, *i.e.* on Earth, in the similitude of sinful flesh, and went into the other World in the similitude of a sinner. His Body was laid in the Grave, as ordinarily the Bodies of dead men are; his Soul was conveyed into such receptacles, as the Souls of other Persons use to be; and if it was for no other reason, it is sufficient, if it was but for this, that he might satisfie the Law of Death. Again, says he, Page 509. "By the descent of Christ into Hell, all those which believe in him, are secured from descending thither, he went into those regions of darkness, that our Souls might never come

Pag 508. *l b. Exhositia* of the Creed.

into thoſe torments which are there. By his Deſcent, he freed us from our fears, as by his Aſcenſion, he ſecured us of our hopes. He paſſed into thoſe habitations, where Satan hath taken up his poſſeſſion, and exerciſeth his dominion, that having no power over him, we might be aſſured that he ſhould never exerciſe any over our Souls departed, as belonging to him: So far he: And it is very well known, that he hath the ſuffrage of the whole ancient Orthodox Church, for the ſubſtance of this his judgment on the place; For *Irenæus*, *Origen*, *Tertullian*, and all the Fathers univerſally held the deſcent of Chriſt's naked Spirit, to the Souls of the deceaſed ſtript of Bodies: But as to the aſſignation of the ends, for which he did there deſcend, there they are divided.

Cum enim Dominus in medio umbræ mortis abierit, ubi animæ mortuorum erant, poſt deinde corporaliter reſurrexit:---. Manifeſtum eſt, quia & diſcipulorum ejus, propter quos & hæc operatus eſt Dominus, animæ abibunt in inviſibilem locum definitum eis à Deo. Irenæus, l. 5 c. 26.

Quod ſi Chriſtus Deus, quia & homo, mortuus ſecundum Scripturas; & ſepultus ſecundum eaſdem, hic quoque legi ſatisfecit forma humanæ mortis apud inferos functus, nec ante aſcendit in ſublimiora cœlorum, quàm deſcendit in inferiora terrarum, Tertul *de anima*, Cap. 55.

Γυμνῆ σώματος γενόμενος ψυχῆ, παῖς γυναιξὶ σωμάτων ὡμίλει ψυχαῖς. Orig. *Contra Celſum*, lib. 2.

This was the ſenſe the Fathers generally gave of this Text, which they conſtantly brought to the confutation of the *Apollinarian* Hæreſie: than which, ſays Dr. *Pearſon*, nothing can ſhew more the general Opinion of the Catholicks. Now the errour of *Apollinarius* was, that Chriſt had

had no proper intellectual Soul, but that the Word was to him in the place of a Soul: And the Argument produced by the Fathers, for the conviction of this errour was, that Christ descended into Hell, which the *Apollinarians* could not deny, and that this descent was not made by his Divinity, or by his Body, but by the motion and presence of his Soul, and consequently, that he had a Soul distinct from his flesh, and from the Word.

Now, if this interpretation of the Text may be admitted, you will soon see what will become of the Opinion of the Souls mortality; it is a Text that quite overthrows it.

But lastly, I answer, That there is an other Interpretation may be given of the Text, which being admitted, will utterly disable this Text, as to any service it may do this Opinion, for which it is produced. The Interpretation is this.

Let it be granted, that by Hell, is here meant the Grave; but then let us take the Soul, spoken of in the Text, not for the intellectual Soul, but for the dead Corps. And so the word [Soul] is taken: As when *Moses* forbids the High Priest, or *Nazarite*, from going to, or coming neer a dead Body; the dead Body in the *Hebrew* and the *Greek*, is nothing but what elsewhere signifieth the Soul. And so you read, *Levit.* 19. 28. *Levit.* 21. 1. *Levit.* 22. 4. Ye shall not make in your flesh any cutting for a soul, that is, for the dead. Again, For a Soul, he shall not defile himself among his People. He that toucheth any thing that is unclean, by a soul, that is, by the dead. Every one defiled by a soul, that is,

by the dead: He ſhall not come at a dead ſoul, that is, he ſhall not come at any dead Body. *Numb.* 5. 2. and 6. 6. Thus *Ainſworth* obſerves. According to this interpretation of the words, the Text will run thus. *Thou wilt not leave my Soul*, that is, my dead Body in Hell, that is, the Grave; *nor ſuffer thy Holy one*, that is, the ſame Body, (which is the mortal part of thy *Holy one*) to ſee corruption: for by *Holy one*, muſt not be ſignified the whole Mediator, but that part only that was ſubject to corruption, had God permitted it: for, if you ſhould take *Holy one*, to ſignifie the whole Mediator, you muſt not only include the rational Soul of Chriſt, that Perſecutors cannot kill; but likewiſe his God-head, which was a part of his Mediatory Perſon, which by the confeſſion of all, is immortal: now if you muſt neceſſarily exclude his God-head, certainly it is not neceſſary you ſhould include his intellectual Soul, and therefore Chriſt might die, and his Body be laid in the Grave, not to ſee corruption, and this as a completion of *David*'s Propheſie; and yet the Soul of Chriſt may continue alive, notwithſtanding any thing that this Text ſays to the contrary.

Obj.

Objection V.

They object again from 2 *Cor.* 5. 1, 2, 3, 4. Thence, ſay they, may be concluded, that there is no ſuch thing as a Soul or Spirit without a Body, or Houſe: for, ſays the Apoſtle, *When this Houſe* or Body *is diſſolved, we have an Houſe in the Heavens*: and this muſt be this raiſed Body at the laſt Day, when God ſhall take it into the Heavens.

I anſwer. FIrſt, by Conceſſion. It is true, the Apoſtle doth there affirm, that the Saints ſhall never be unclothed, never found naked.

But I deny that he affirms, that their cloathing ſhall be always the clothing of this bodie's, conſider'd either in its corruptible ſtate, as it is while the Saints are on Earth, or in Chriſt's incorruptible condition, as it ſhall be in the reſurrection; for the Apoſtle doth evidently ſpeak of a clothing, that doth immediatly ſucceed the diſſolution of this earthly Tabernacle, and ſuch is not thoſe bodies that ſhall be given them at the reſurrection, for that is yet to come.

Secondly, I ſay, it is evident, the Apoſtle meaneth not, by this new Houſe, the raiſed body at the laſt day: for theſe reaſons.

Firſt, Becauſe this new Houſe is to be our clothing, when this earthly Houſe of this Body is conſider'd by the Apoſtle, as diſſolved: but in the Reſurrection, this Earthly Body is not to be conſider'd, as diſſolv'd, but as raiſed and repaired.

Secondly,

Secondly, This new Houſe is a Houſe from Heaven: but this dead Body, raiſed out of the Grave, though to glory, cannot properly be called a Houſe from Heaven, but a Houſe raiſed out of the bowels of the Earth: If you ſhould ſay, The raiſed body may be called a houſe from Heaven, becauſe the God of Heaven raiſed it, To this, I ſay; This Reaſon is not ſufficient for ſuch a denomination, for the God of Heaven made theſe earthly bodies, and yet they are no where called Houſes from Heaven.

Laſtly, The Apoſtle doth clearly (*Verſes* 6,8. of this Chapter) ſpeak of a preſence the Saints ſhall have with the Lord in an abſence from this body: but if they have no preſence with the Lord after death, till the Reſurrection of theſe bodies, Where is that preſence with the Lord, which (as the Apoſtle ſpeaks) the Saints ſhall have, when abſent from thoſe bodies? for, at the Reſurrection they will be both preſent with thoſe bodies changed, and the Lord, together.

And now I affirm, that This new clothing or new Houſe, the Saints ſhall have, when they put off theſe earthly bodies, is, that Cœleſtial Glory, the Lord will clothe their ſpirits with, in their ſeparated eſtate. It is very uſual in Scripture, to call grace a clothing of the Soul, and why may not glory be as properly call'd a ſoul's clothing, as well as grace? and this is the ſenſe moſt Expoſitors put on the place, though they are not poſitive, but that the Apoſtle might have ſome eye to the bodies of the Saints, as to be raiſed at the laſt Day: but, that he ſhould altogether

gether reſpect thoſe houſes, doth no ways comport with the nature of the ſeveral expreſſions uſed about this matter, neither in theſe former *Verſes* of the Chapter, nor thoſe that follow ſoon after: which I have ſhewed.

Objection VI.

The Scriptures (ſay they) frequently make mention of the Great and general Day of Judgment, and refer all the rewards of the Saints to that Day, and ſo all the puniſhments of the wicked: Therefore the ſouls of men die with their bodies, as being uncapable of rewards or puniſhments till then.

I anſwer. FIrſt, conceſſively: I do partly acknowledge the firſt part of what ye ſay, that Scriptures do frequently make mention of that great Day; and again, that the greateſt rewards and puniſhments are reſerved to that Day; for then the Saints ſhall be rewarded with their glorious Bodies, as well as in the interim, with the glory of their Souls, that of the body ſhall be then added, then ſhall they be crowned, as perfect Conquerors, as having then by Chriſt conquer'd their laſt enemy, Death, and the Grave; and then ſhall both the ſouls and bodies of the wicked be thrown into Hell, which is the ſecond death, the greateſt of puniſhments.

But, I deny the latter part of what ye ſay,

as

as utterly falſe: for Scriptures ſpeak of the ſpirits of juſt men made perfect, and of the ſoul of the Thief being in Paradiſe that Day he dyed, and of the Spirit of every man returning (at the Bodies diſſolving to duſt) to God, to be dealt with according to what they did in the Body; and ſurely, all this is before the great Day of the Lord. And this is enough to blunt the edge of this Objection.

Objection VII.

If (ſay they) the Souls of men paſs their Tryal as ſoon as their duſty Bodies return to Earth: What needs any other Day of Judgment? will Chriſt try men after Sentence?

I anſwer. I Have proved already, that the ſouls of men cannot be kill'd, and ſo cannot die: I have proved, that the Souls of men at death, do return to the Lord, and other things relating to the immortality of the ſoul, and its partial judgment it ſhall receive; and this from Scripture.

And now I reply: Who art thou that reaſoneſt againſt God? Wilt thou, that knoweſt not how to govern thy ſelf, or a ſmall Family, teach the Great Governor of Heaven and Earth, how he ſhall govern the World? and at what times and in what manner he ſhall ſit in Judgment upon the Children of men? Doth he not in many reſpects reward his Saints on Earth, and puniſh

puniſh the wicked? and yet both are reſerved for a future Trial, as your ſelves muſt confeſs.

Are not the Saints juſtified here on Earth upon their believing? Doth not the Goſpel-Covenant acquit them? Doth not their Conſciences try them by that Covenant? and as Chriſt's Vice-Gerent acquit them? and doth not Chriſt himſelf acquit them, both by that Covenant, and by their Conſciences? And yet are they reſerved for a future Trial.

Farther, Have not the fallen Angels received their doom already? Are they not in Chains, under darkneſs, by a righteous Sentence from the Lord? and yet is it not evident from Scripture, that they are reſerved for this great Day of Judgment? And wilt thou, vain man, ſay; What, hath God nothing elſe to do, but to be acting the ſame things over and over again?

Is it not enough he hath intimated, it is his mind it ſhould be ſo? we are humbly to believe he hath reaſon for this his doing, though our ſhallow brains cannot comprehend it.

Nor yet doth it ſeem ſo unreaſonable a thing, that God ſhould (notwithſtanding all the particular judgments he paſſeth on men on Earth, and immediately after death upon their Souls) yet give them another Trial at the Great Day: Becauſe,

Firſt, He hath new rewards to give his Saints, and new puniſhments to inflict on the wicked, and therefore it may be fit to give them a new Trial.

Secondly, Becauſe in all other particular judgments he hath paſt on men, either in the Body, or

or out of the Body, he hath only cleared his righteous proceedings to them ſingly: but it may be convenient to call them all together at that General Day, to ſatisfie the whole World of Angels and Men of his juſtice, in his different dealings with them all: the godly ſhall not only ſee the reaſon of his own, but likewiſe of the juſtification and glory of all their Brethren; we are now uncertain, who are our Brethren, and who not. God will then give teſtimony himſelf, to the ſincerity of heart and ways of all his Children, that even you, as well as the Lord, now ſhall know, Who are his: And then will Jeſus Chriſt give the wicked an account, not only of their own damnation, but of all their companions, and likewiſe of his different dealings with his Saints whom they deſpiſe, that God may be publickly juſtified on every hand, both by the righteous and the wicked, as to his righteous and final proceedings with them all.

If this anſwer will not ſatisfie you, I doubt not but the righteous Judge will ſatisfie you of the reaſon of that great Day, notwithſtanding all antecedent days of Judgments that befall particular men, and ſpirits of men, before that day. In the mean time, lay thy hand on thy mouth, be ſilent, leſt God reprove thee.

Obj.

Objection VIII.

When Christ, who is our life, shall appear, then shall we appear with him in glory.

This Appearing of Christ (say they) is at the day of Judgment; and since we shall not appear in glory till then, it cannot be our souls should be in glory before, and therefore must be dead with our Bodies.

Answer. First, I grant, the Appearance of Christ here spoken of, is that of the Day of Judgment: for, though Christ is already in glory, yet he doth not yet visibly appear in his glory: true, he doth appear in glory to the Inhabitants of Heaven, now at present, but he doth not appear in glory to the Inhabitants of this World, as in that day he will, and then every eye shall see him. Accordingly the Lord's People, of which the Apostle here speaks, and of their glory, which they shall appear in at that great Day, though they may be at death in spirit with the Lord Jesus, and with the Spirit of the Thief in Paradise; yet this is comparatively a hidden glory, known but to themselves: but at the Day of Judgment, when their Bodies shall be raised, and they also, with their spirits, acquitted at the Day of Judgment, and taken up into the Heavens in a visible manner; then will their glory be uncovered, it will be apparent to all, both to themselves, & the whole World of Angels and Men; and never till then can they (in the Apostle's phrase) be said to Appear

pear in glory with Chriſt; that is, in that viſible publick ſolemn manner. And this I take to be the genuine meaning of the Text.

And now, I deny the conſequence of your Argument from this place: for, though all this be true, as I have explain'd it, yet no ſuch thing follows from thence, that therefore ſpirits of juſt men are not with Chriſt, till that day: for (as I have ſhew'd) there is a great difference betwixt being in glory (as Chriſt certainly is, and ſo the ſouls of the Saints may be); and an appearing in a viſible glorious manner to the whole World, as they ſhall all then appear. I ſay therefore, the Apoſtle doth only aſſert the latter, denies not the former; and therefore this Text makes nothing to your purpoſe.

And no leſs ſerviceable is that Argument you draw to uphold the ſame Opinion from that place, *viz.*

Objection IX.

2 Tim. 4. 8. *Hence-forth there is laid up for me a Crown of righteouſneſs, which the righteous Judg ſhall give me at that day; and not to me only, but unto all them alſo that love his Appearing.*

Hence, ſay they, If the Saints ſhall only receive the Crown at the great Day of Judgment, (for then only he ſhall Appear); then muſt the Saints that die, be wholly dead till then, and uncapable of rewards.

Anſwer. THis Text is of the very ſame import with the former. I told you there, that neither Chriſt nor his Saints ſhall appear in that viſible ſolemn manner in glory, till that Day: And ſo it is evident the Apoſtle ſpeaks of the very ſame Appearing in glory in this Text, as you may perceive by the laſt clauſe thereof, where he tells you of the Crown of righteouſneſs to be given to all his Saints at his Appearing: I ſay therefore, The Apoſtle here ſpeaks of the Day of Judgment, as appointed by God for the ſolemn publick viſible reward of his Saints, before all the World, Angels, and Men. Chriſt Jeſus is to appear for this end, to make their glory apparent; and this may fitly be called their Coronation-Day, to which the Apoſtle alludeth in this Text: But what then? It follows not thence, that therefore they are

not, in ſouls, in glory before that time. Kings may be Kings, and raign likewiſe before they receive the Crown and Scepter, thoſe *inſignia regalia*, ſigns of their regality, which are often reſerved to a ſet-time, after their *entring upon their Raigns*, when they are deliver'd in a ſolemn manner to them, in the ſight of all the People. And ſo here, We are already Kings and Prieſts unto God, and ſo ſhall we be in our Souls unto God in the Heavens; but yet this is all hid from the World: but when Chriſt ſhall appear at that great Day, then ſhall we appear with him, in ſouls and bodies united, which will be our ſolemn day of Coronation before all the World: and this day the Apoſtle here ſpeaks of, as the time of the utmoſt accompliſhment of rewards to the righteous; but he ſays not one word or ſyllable, by way of denying any other intervening rewards of the Saints before that day, which he muſt have done, before it could have ſerved your purpoſe: I am ſure he hath ſaid much to the contrary, as I have argued before out of ſeveral parts of his Epiſtles. I conclude therefore, that there is nothing in this Text that favours the mortality of the Soul.

Objection X.

Objection X.

Again, from *Iſaiah* 38. 18, 19. They thus plead. *Ezekiah* there ſays, *Verſ.* 18 *The Grave cannot praiſe thee, Death cannot celebrate thee: V.* 19. *The living, the living they ſhall praiſe thee; there is no remembrance of thee in the Grave.*

Now, ſay they, it hence follows, that the Souls of the godly die with them; for elſe the dead may praiſe God, as well as the living; ſince (as we hold) the Souls of the godly are taken into Heaven to praiſe God.

Anſwer. IF after this rigid manner of interpreting Scripture-phraſe, you ſhould take the 11 *Verſe* of this ſame Chapter, and give it a rigid literal interpretation; ye would find it bear as hard upon the Article of the Reſurrection of the dead-Body, (which your ſelves believe) as you think theſe Verſes do upon the Immortality of the Soul: For (there) it is ſaid; I ſhall not ſee the Lord, even the Lord in the Land of the living: I ſhall behold man no more with the Inhabitants of the World. And yet *Job* ſays, he was certain he ſhould ſee his Redeemer ſtand on the Earth: And ſurely, when *Jeſus Chriſt* comes again to Earth to judg the World, *Job*, and ſo we, ſhall all, and ſo ſhall *Hezekiah* ſee more than *Jeſus Chriſt* on the Earth. But what then? Shall we think that *He-*

zekiah believed not the Reſurrection of his body? God forbid! Now, I pray tell me, How will you bring *Hezekiah* off? Will you not ſay, That, that good King only meant, that he ſhould not ſee Man, and the Inhabitants of the Earth, [as he ſaw them now?] for, though at the Reſurrection he ſhall ſee them, yet not in ſuch corruptible Bodies as now, nor ſo imployed, as now, in eating and drinking, buying and ſelling, marrying and giving in marriage: But he ſhould ſee them all at the Tribunal of the Lord to be judged.

And after the like manner muſt we explain theſe 18, & 19. *Verſes*, where *Hezekiah* ſays, the *dead cannot praiſe thee:* Firſt, that is true, that no godly man (ſo far forth as he is dead, and in the Grave, as he is in his dead Corps) can praiſe God. But yet it is true in a farther ſenſe, that, though *Hezekiah* ſhould in ſpirit praiſe God in the Heavens, yet that would not be in that manner, that he praiſed him on earth; it would not, as he explains himſelf, be a praiſing of God to his Children, as in the cloſe of the 18. *Ver. The living, the living, he ſhall praiſe thee, as I do this day, the Father to the children ſhall make known thy truth:* By Children he may mean them of his body, or his Kingdom, for ſo his People may be called; for though, in Spirit, upon his dying, he might praiſe God with Saints and Angels, yet that is not the ſame with praiſing God before his Children; and for this kind of praiſing God, it is that *Heze-*

Hezekiah rejoyced, that God had continued his Life.

Objection XI.

It is ſaid, *Eccleſ.* 9. 5. *The dead know not any thing*: therefore their Souls die; for if they know nothing, they are then dead.

I anſwer. THe wiſe Man ſpeaketh of that knowledge that reſpecteth the things that are done, or enjoyed here on the Earth; and to this ſenſe he ſpeaketh of their love and hatred, *Verſ.* 6. *Their love and hatred are now periſhed, neither have they any portion for ever in any thing that is under the Sun:* The meaning then of thoſe words is plainly this, When men die, all the good things of this life which they knew, that is, did experimentally know, *viz.* by the enjoyment of them; I ſay, all that experimental knowing or enjoying of theſe things, is ceaſed, as being proper only to a ſtate under the Sun; ſo that all this may be, and yet their ſouls alive in an other ſtate, enjoying the bleſſedneſs or miſery thereof, accordingly as they behaved themſelves here; and therefore I conclude, there is no force in this Objection; except you can approve of ſuch a Reaſoning as this, Dead men do not know, or enjoy any portion

tion under the Sun, that is, on Earth; therefore they do not in the other State. It's a *Non-ſequitur*, and ſo I leave it.

Objection XII.

There are ſeveral Texts out of the *Pſalms*, and the Book of *Job*, which they bring for to uphold this Opinion, as *Pſal.* 7. 1. 25.

Save me from all them that perſecute me, leſt he tear my Soul like a Lion.

I anſwer. HEre Soul is to be taken only for the life of the Body, that Perſecutors may take away; but, not for the eſſential life of the rational ſoul: that, Perſecutors cannot take away, as Chriſt hath told us.

Other places there are, which they urge, but of a very like import, which I will paſs over: nor, I aſſure you, becauſe, I conceive them difficult to be anſwered, but becauſe I would neither tire thy patience in reading them, nor my ſelf in anſwering them. For, if what in the beginning I laid down to explain the different acceptations of Soul in Scripture be well heeded, you will eaſily extricate your ſelf from the fallacy of thoſe Arguments, drawn from the ambiguity of the word Soul in Scripture.

Objection XIII.

Objection XIII.

They argue again, from 1 *Cor.* 15. Where the Apoſtle diſputing againſt thoſe that ſaid there was no Reſurrection, ſhews many abſurd Conſequents that would follow upon that Doctrin, if it were true: as, *Verſ.* 18. *Then they alſo which are fallen aſleep in Chriſt, are periſhed:* And *Verſ.* 19. *Then are we of all men moſt miſerable.* Which abſurdities, ſay they, would not follow, if there were any ſtate of a bleſſed life for the Soul: for, though the Saints ſhould never riſe in Body, yet upon the account of their immortality of Spirit, they could not be ſaid to have periſhed, or to have been moſt miſerable.

TO this I Anſwer: *Firſt,* That it is to be conſider'd, that theſe Hereticks, againſt whom the Apoſtle reaſoneth, ſeem to have denyed in general any other ſtate after death, whether of ſoul ſeparate, or ſoul and body conjunct: for, ſays the Apoſtle, *How, ſay ſome among you,* There *is no Reſurrection, viz.* in no ſenſe what-ever, either of ſoul or body; and this truly was the Errour of the *Sadduces,* with which Heretical Sect, it's moſt likely thoſe *Corinthians* were leven'd. And if the Apoſtle may be ſuppoſed to argue againſt the whole Opinion (and why may he not?) then his reaſonings are cloſe: for, if this *Sadducaical* Opinion of the *Corinthians* were true, that there

was

was no ſtate after death of either the part or whole of Man, and never ſhould be; then, thoſe that were fallen aſleep in Chriſt, might truly be ſaid to have utterly periſhed, and that believers were of all men moſt miſerable.

But, if the Apoſtle may thus be conceived to have reaſoned; this would not overthrow, but eſtabliſh the belief of the Soul's Immortality.

Secondly, But let us grant you, that the Apoſtle is only pleading for the Reſurrection of the body: and now let us ſee what you can make of it: You ſay then, There is no ſtate of life for the ſoul; for, if there was, theſe Conſequences of the Apoſtle would not hold good. I anſwer, You muſt carefully obſerve the method of the Apoſtle's reaſoning about this ſubject: And it proceeds thus, *If there be no Reſurrection of the dead, then Chriſt is not riſen, Verſ.* 13. (That is clear) for Chriſt was dead, and yet roſe; therefore the dead may riſe, which they thought impoſſible.

Now to prove that Chriſt was riſen, which was the Antecedent of the Apoſtle's Argument, he argues thus: Either Chriſt is riſen or we have been Preachers of what is vain or falſe, and ye, with the reſt of the Churches, have hitherto believed what is falſe, *Verſ.* 14, 15. (For we have preached, and the Churches have believed, He is riſen;) and nei-

ther we have preached, nor the Churches believed what is falſe; therefore he is riſen.

Again, *If Chriſt be not raiſed*, Verſ. 17. *then ye are yet in your ſins*; that is, under the curſe of death and damnation, nor will your faith in Chriſt any whit avail for your eſcape: the reaſon is plain, becauſe, there is no way or means under Heaven revealed by God, for the expiation of your ſins, and the removal of the curſe, beſides the death of Chriſt. If ſo be then, that *Chriſt be not riſen, the wrath of God ſtill abides on you.* Why ſo? Becauſe his Reſurrection was to be the evidencing ſign among the reſt, that his death was accepted of the Father, for that end he proteſt to lay it down, which was, To expiate our ſins.

Again, *Verſ.* 18. If all this be ſo, that ye are ſtill in your ſins, then were all thoſe who, whil'ſt they lived, believed in Chriſt, and are ſince fallen aſleep, dead in ſins, and therefore are periſhed under that curſe threatned to *Adam* for ſin, which was, that the duſt ſhould return to duſt, and their Spirits to God, to be ſentenced and puniſhed, as he ſhould determin. And this is that periſhing of the departed Saints, that the Apoſtle inferrs upon this *Hypotheſis*, That they were dead in their ſins, unexpiated by the Death of Chriſt.

And laſtly, *Verſ.* 19. If all this be ſo, then are we of all Men moſt miſerable, that is. We that have believed in Chriſt, and have therefore

fore renounced the World, and all the ſinful pleaſures thereof, and with-all have ſuffered, and are like to ſuffer many tribulations and death it ſelf for this our profeſſion: If Chriſt be not dead for our ſins, and raiſed for our juſtification, we ſhall, notwithſtanding all our ſelf-denyal, and grievous perſecutions, yet fall under that ſame Curſe, that became due upon Man's firſt ſinning, which is to die in body, and be miſerable in ſpirit for ever. And this is a moſt miſerable condition indeed.

Now, I pray you, what is in all this to favour the Soul's Mortality.

But ye will ſay, According to this interpretation, the Apoſtle will not be able to prove any thing of the Reſurrection of the dead, which was his main Scope.

I anſwer, Yes; he by all theſe Mediums proves, that Chriſt is riſen, and conſequently that the dead may riſe. But, I deny that the Apoſtle intends by theſe reaſonings, to prove immediately the Reſurrection of all men: but only as their Reſurrection comes in upon the Reſurrection of Jeſus Chriſt, which is the only thing in theſe Verſes now named, that the Apoſtle was proving: For the manner of the Apoſtle's Argument is not thus, as ye conceive, If the Bodies of the Saints do never riſe, then ye are in your ſins, and then thoſe that are dead in Chriſt, are periſhed, and then we are of all Men moſt miſerable: But thus, If Chriſt is not riſen, as well as dead, then

then are ye in your ſins, and Chriſt no ways avails thoſe that are dead, or us that are to die. But all this is abſurd, therefore Chriſt is riſen: which is the only thing by all this which is proved. And therefore it is a ſtrange inference ye draw thence; that, becauſe it is certain, that Chriſt is riſen, that therefore the Souls of Men are mortal, which is the concluſion, your Objection from this place drives at, but without ground, as I have ſhewn.

Objection XIV.

From 1 *Tim.* 6. 16. Where it is ſaid of God, *That he only hath immortality dwelling in light, &c.* Therefore, ſay they, Souls are not immortal.

Anſwer. GOD is here only ſaid to have *Immortality* in that ſenſe, as the Lord Jeſus tells the young man, (when he calls him *good Maſter*) that *GOD only is good*; the meaning thereof, is not, that there are not good Men, or good Angels; but the meaning is, that God is chiefly good, originally good, independently good, and ſo are neither Men nor Angels. After the ſame manner muſt this Text be interpreted; when it is ſaid, *GOD only hath immortality*, it is not to be taken, as if Angels were not immortal,

immortal, or that the Souls of Men were not. But this God is immortal: or hath an immortality, independent from any but himself: not but that Angels and Souls may have an immortality dependent on God that made them so, and preserves them so, which is the only immortality we plead for.

FINIS.